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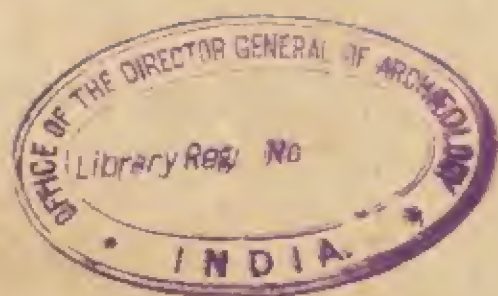
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Catalogue
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VOLUME IX
(PERSIAN MSS.)

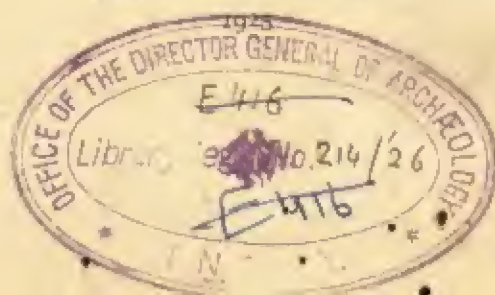
PHILOLOGY AND SCIENCES

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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PREFACE.

THIS Seventh Volume of the Persian Catalogue comprises notices of 192 MSS., making with the 768 MSS. noticed in the first six volumes, a total of 960.

The MSS. described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS. belong to Philology. The remaining 57 MSS., arranged under the heads of Encyclopædias; Ethics, Politics and Philosophy, belong to the section *Sciences*, which, however, is not completed in this volume.

Of the rare, interesting, and valuable MSS. noticed in the present volume, the following may be mentioned as especially worthy of attention:

- No. 795. An autograph copy of *Madâr-ul-Afâdîl*, a Persian dictionary, composed in A.H. 1001 = A.D. 1593.
- No. 805. *Ashhar-ul-Lugât*, a very rare dictionary explaining Arabic and Persian words in Persian, dedicated to Aurang-zib.
- No. 814. *Muntakhab-i Bahâr-i-'Ajam*, an autograph copy of Indarman's abridgment from his master Tek Chand Bahâr's exhaustive dictionary *Bahâr-i-'Ajam*.
- No. 817. *Maşâdir*, a very old and rare dictionary of Arabic infinitives explained in Persian, by Abû 'Abd Ullah Husayn bin Ahmad uz-Zûzani, died A.H. 486 = A.D. 1093, dated A.H. 1095.
- No. 819. *Dastûr ul-Lugât*, a rare old grammatical dictionary, by Abû 'Abd Ullah ul-Husayn bin Ibrâhîm un-Naţanzî, died A.H. 499 = A.D. 1106.
- No. 820. *Tâj ul-Maşâdir*, by Ahmad bin 'Ali ul-Maqqari, died A.H. 470 = A.D. 1077, an old copy, dated A.H. 850.
- No. 822. *Kitâb ul-Maşâdir*, a very rare and old dictionary of Arabic infinitives explained in Persian, by Muḥammad bin 'Abd Ullah ul-Bustî.
- Nos. 823-824. *Muḥaddab ul-Asmâ*, an extremely rare vocabu-

lary of Arabic nouns explained in Persian, by Maḥmūd bin 'Umar uṣh-Shaybānī.

No. 849. A rare work on prosody and rhyme, written for 'Abd Ullah Qutub Shāh, by Ulfatī Ḥusaynī Sāwajī.

No. 869. An extremely rare and valuable copy of the fourth *Daftar* of Abul Faḍl's letters.

No. 906. An accurate and well-written copy of *Durrat ut-Tāj*, a vast encyclopædia of philosophical sciences, written about A.H. 700 = A.D. 1300, by Qutb-ud-Dīn Shīrāzī (d. A.H. 710 = A.D. 1310) for Dubāj, or king of Gilān. Dated A.H. 1027.

No. 910. *Jawāhir ul-'Ulūm*, an extremely rare encyclopædia of different sciences, written about A.H. 962 = A.D. 1554, for the emperor Humāyūn, by Muḥammad Faḍil 'Alī us-Samarqandī.

No. 927. A correct and beautifully written copy of Ḥusayn Maybudī's commentary on 'Alī bin Abū Ṭālib's *Diwān*, dated A.H. 928.

No. 934. An elegant and beautifully written copy of the *Wiṣāyā-i Nizām ul-Mulk*.

No. 943. A very beautiful and correct copy of Sayyid 'Alī Hamadānī's *Dakhīrat ul-Mulūk*, dated A.H. 968.

No. 948. *Nafā'is ul-Kalām*, a very rare work on ethics, politics and the maxims of good administration, etc., written about A.H. 989 = A.D. 1581, for Rājah 'Alī Khān Fārūqī, the eleventh King of Khāndīsh, by 'Abd ul-Laṭīf Munghī.

I have revised this volume, as I have revised the Persian Cataloguer's work since Mr. A. F. Scholfield left India. The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr. Scholfield's appointment as Record Keeper; but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value.

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khān Bahadur, and the great encouragement that that was to him. If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor, Prince, and Noble in India in works of scholarship, it would be a gain. Modern works are different from the

old ones of necessity, for the world does not stand still; and whereas in the olden time Khān A'zam Tātār Khān might order a number of 'Ulamā at Delhi to compile Al-Fatāwāt-Tātārkhāniya in thirty volumes, so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS. The same learning and the same devotion are necessary to the accomplishment of the work, and the same esteem should be accorded to the workers.

J. A. CHAPMAN.

Imperial Library. Calcutta.

14th October, 1925.



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ERRATA.

Page		Line	
41	..	16	.. "المُتَنَبِّر" <i>should be</i> "المُتَنَبِّر"
98	..	34	.. "Nuk'ât" .. "Nikât."
74	..	16	} .. "Ruqa'ât" .. "Ruq'ât."
75	..	18	
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174	..	4	.. "Maşdarin" .. "Muşaddarin."
177	..	4	.. "بانت سعاد" .. "بانت سعاد"



PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 769.

fol. 30; lines 14; size $8\frac{1}{4} \times 6$; $6 \times 4\frac{1}{4}$.

صرف مير

ŞARF-I MÎR.

The well-known treatise on Arabic inflexion.

Author: Abul Ḥasan 'Alī bin Muḥammad bin 'Alī, called Sayyid Sharīf-ul-Jurjānī;

أبو الحسن على بن محمد بن علي المعروف به سيد شريف
الجرجاني *

Beginning:—

إبدك الله في الدارين كلمات لغت عرب به قسم آمد النخ *

The Author, who was born A.H. 740 = A.D. 1339 in Tāgû, a village in Astrābād, received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal-ud-Dīn and other eminent scholars of that place. He then travelled to Persia where he finally settled. In A.H. 779 = A.D. 1377 he entered the court of Shāh Shujā' who appointed him as teacher in the Dār-ush-Shifā, Shirāz. When Timūr conquered Shirāz, A.H. 780 = A.D. 1387, he sent Sayyid Sharīf to Samargand where he spent his time in teaching and in literary disputes with the celebrated Sa'd-ud-Din Taftazānī (d. A.H. 791 =

A.D. 1388). He returned to Shīrāz, where he died on Tuesday, 6 Rabi' II, A.H. 816 = A.D. 1413. See Qabas-ul-Ḥāwī, vol. I, fol. 151* (Lib. copy). Comp. also Ḥabīb-us-Siyar, vol. iii, juz 3, p. 89; S. de Saey, Notices et Extraits, vol. x, pp. 4-12. He is said to have left more than fifty works and some of them are mentioned in Brockelmann, ii, p. 216.

The work, commonly styled صرف مير, or according to Hāj-Khal. ii, p. 304, تصريف السيد الشريف, is divided into three sections: noun (اسم), verb (فعل), and particle (حرف).

For other copies see Rieu ii, p. 522; W. Pertsch, Berlin Cat. pp. 180, 181 and 186, No. 1; E. G. Browne, Camb. Cat., p. 262, No. v; Ethé, Bodl. Lib. Cat. Nos. 1653-1656; Ethé, Ind. Office Lib. Cat. Nos. 2406-2409; Buhār Lib. Cat. i, p. 201. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844 and A.H. 1288; see also Zenker ii, No. 147.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 770.

fol. 222; lines 20; size $11 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح شافى

SHARḤ-I SHĀFIYAH.

An exhaustive commentary on Ibn-ul-Ḥājjib's famous Arabic treatise on etymology and orthography الشافى.

Commentator: Muḥammad Hādī bin Muḥammad Ṣāliḥ Māzan-darānī محمد هادي بن محمد صالح مازندراني.

Beginning:—

الحمد لله رب العالمين و بعد چنین میگوید ذرّه بيمقدار

تواب الاقدام شيعيان ائمة اطهار اليم *

The Arabic original الشافى by Jamāl-ud-Dīn Abū 'Amr 'Uṣmān bin 'Umar bin Abī Bakr bin Yūnus, better known as Ibn-ul-Ḥājjib (d. A.H. 646 = A.D. 1248), is a supplement to the same author's well-known Arabic grammar النحو الكافى (comp. Hāj. Khal. vol. iv, p. 1; Loth, Arabic Cat. p. 263; printed in Calcutta, 1805; at Lucknow, with notes, A.H. 1266, etc.).

The commentator Muḥammad Hādī, who, according to Rieu Supplement, p. 253, flourished about A.H. 1088 = A.D. 1677, says in

the preface that he wrote this commentary at the request of Khān bin Ḥasan 'Alī Khān.

Copies of this commentary are noticed in Ethé, Ind. Office Lib. Cat. No. 2435; Buhār Lib. Cat. vol. i, p. 199, etc. Another commentary on الشانیه, by Muḥammad Sa'd with the *takhalluṣ* Ġālīb, is noticed below. The Arabic original, with a Persian commentary by Muḥammad Ṣālīḥ Māzandarānī (father of the present commentator), was lithographed in A.H. 1268.

The MS. is defective towards the end and breaks off with the words :—

• علمت انقلاب جمل انہاست

Written in careless Ta'liq.

Not dated; 19th century.

No. 771.

fol. 333; lines 14; size 9 × 6; 6½ × 4.

عافیہ شرح شانیه

‘ĀFIYAH SHARḤ-I SHĀFIYAH.

Another commentary on Ibn-ul-Ḥāḥib's same grammatical work الشانیه.

Commentator: Muḥammad Sa'd with the *takhalluṣ* Ġālīb
معتمد سعد المنخلص بد غالب

Beginning:—

سنایش و نیایش بسیار سزاوار حضرت کردگاری که قوانین و قواعد

علم تصریف الیہ •

Muḥammad Sa'd Qurayshī of 'Azīmābād (Patna) was a companion of 'Āqil Khān Rāzī (d. A.H. 1108 = A.D. 1696), governor of Dihlī in Aurangzīb's time. He was well versed in Arabic and Persian and left about fifty-five works. His commentaries on Maqāmāt-i Ḥarīrī, Kāfiyah, Shāfiyah and Tahḍīb, and his works on rhyme and prosody, are held in high estimation by the scholars of 'Azīmābād. He also left two Diwāns in one of which he adopts the *takhalluṣ* Sa'd and in another Ġālīb. See Safinah-i Khwushgū, fol. 30^a. His other works are: (1) تندیل, a commentary on the Arabic grammar المصباح of Nāṣir bin 'Abd-us-Sayyid ul-Muṭarrizī (see No. 778); (2) انتخاب بی بدل, a commentary on Jāmi's Arabic commentary on the کاتبیه of Ibn-ul-Ḥāḥib (see No. 776); (3) شرح نصاب المصیبان, a commentary

on the popular metrical Arabic-Persian vocabulary of Abū-Naṣr Farāhī (see Ethé Ind. Office Lib. Cat. No. 2387); (4) *میزان الاشعار* (4), a treatise on the art of rhyming (see No. 859); etc. etc.

For other copies see Rien Supplement, p. 120 (where the author is called Muḥammad [B.] Sa'd); Būhār Lib. Cat. vol. i, p. 20^a.

According to a statement at the end of the following copy the commentary was completed in Ṣafar, A.H. 1097 = A.D. 1685.

Lithographed at Cawnpore, 1878.

The MS. is defective at the end and breaks off with the following words:—

• و خاطر فاطر در حل معاهد دلائل و ایضاح غوامض مسائل

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 772.

fol. 342; lines 15; size $9 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The same.

Another copy of Muḥammad Sa'd's commentary on Ibn-ul-Ḥāḥib's *الشافية*.

Beginning:—

• ستایش و نیایش بسیر الم

In the conclusion of the present copy the commentator adds to his name the *takhalluṣ* Gālib به غالب المتخلص and adds that he completed this work in Ṣafar, A.H. 1097 = A.D. 1685.

Written in ordinary Ta'liq.

Dated Rajab, A.H. 1221.

No. 773.

fol. 95; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2$.

فصول اکبری

FUṢŪL-I AKBARĪ.

A treatise on Arabic inflexion.

Author: Sayyid Akbar 'Alī Ḥāḥābādī سید اکبر علی اله آبادی.

The name is given so at the end of the MS., but the author

is generally known as *علي الكبير* (not *علي الكبير* as given by Browne (Camb. Lib. Cat. p. 264) and accepted by Ethé (Ind. Office Lib. Cat. No. 2423). The words *هو العلي الكبير* in the Camb. Lib. copy serve only as a heading, meaning "He (God) is high and great."

Beginning:—

الحمد لله رب العالمين بذكر علمك الله تعالى كه كلمات *

According to some verses, written at the end of the British Museum copy (Rieu p. 522) the author died. A.H. 1091 = A.D. 1680.

The work has been lithographed at the Nawal Kishor Press; with commentary by 'Alā-ud-Dīn Ahmad Lakhanawī, Lucknow, 1884; with another commentary by Hīmāyat 'Alī Kākūrawī, Lucknow, 1898. A commentary on the *Fuṣūl*, entitled *نادر الوصول في شرح الفصول*, by Muḥammad Sa'd Ullah of Rāmpūr, was lithographed at Lucknow, A.H. 1297.

Written in fair Ta'liq.

Not dated: 19th century.

Scribe: سيد نجف علي عظيم آبادي

No. 774.

fol. 62; lines 7; size $9\frac{1}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the *Fuṣūl-i Akbari*, beginning as in the preceding copy.

The name of the author, given at the end of this copy, is *سيد علي اكبر اله آبادي*

Written in clear Indian Ta'liq with marginal and interlinear glosses.

Not dated; 19th century.

No. 775.

fol. 52; lines 17; size $7\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

لغة الكافية

LUGAT-UL-KĀFIYAH.

A glossary upon the well-known Arabic grammar *الكافية* of Jamāl-ud-Dīn Abū 'Amr 'Uṣmān bin 'Umar bin Abī Bakr bin Yūnus, better known as Ibn-ul-Ḥājjib (d. A.H. 646 = A.D. 1248).

Beginning:—

الحمد لله كما هو والصلوة على نبيه ووصيه وبعد حقير
..... محمد سليم را بطاظر فاتر رسيد النجم •

The name of the author is partly wormed out, and the remaining part reads distinctly محمد سليم Muhammad Salim.

In the preface a reference is made to كنز اللغة and قاموس.

For the Arabic original (edited by Baillie, Calcutta, 1803; printed at Bûlâq, A.H. 1255, etc.) see Hâj. Khal. V, p. 6; G. Flügel, i, p. 162; Loth. Arab. Cat. p. 253, etc. etc.

A detailed Persian commentary on الكافية, ascribed to Mir Sayyid Sharîf Jurjânî (d. A.H. 816 = A.D. 1413), is noticed in Ethé, Ind. Office Lib. Cat. No. 2434. A paraphrase in Persian verse, styled عمرآت, is noticed in Ethé, Bodl. Lib. Cat. No. 1662, 6; and a Turkish commentary on the same كافيہ is mentioned in G. Flügel, i, p. 170. Other commentaries on the work are by Burhân-ud-Dîn bin Shihâb-ud-Dîn (lithographed, Lucknow, 1884); 'Abd-ur-Nabî bin 'Abd-ur-Rasûl (lithographed, Kânpur, 1881); a metrical paraphrase by Maulawi Ibrâhîm (lithographed, Lucknow, 1872).

Written in ordinary Nasta'liq with copious marginal notes and emendations.

Dated Dulqa'd, A.H. 1113.

No. 776.

fol. 122: lines 15: size 9 × 6½; 7 × 4½.

انتخاب بي بدل

INTIKHÂB-I BÎBADAL.

A Persian commentary on 'Abd-ur-Rahmân Jâmi's Arabic commentary on the Kâfiyah of Ibn-i Hâjib. See No. 181, xvii.

Commentator: Muhammad Sa'd Ja'fari محمد سعد جعفري.

Beginning:—

سپاس قدسي اسلس حضرت آقيد گاريرا سزاست النجم •

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples, and difficult words found in Jâmi's commentary on the Kâfiyah. He commenced the work in A.H. 1102 = A.D. 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul-hijjah of the same year. The commentator seems to be identical with Muḥammad Sa'd of 'Azīmābād who wrote a commentary on the *Shāfi* of the same Ibn-ul-Hājib. See No. 771.

Written in ordinary Ta'liq.

Dated A.H. 1234.

The scribe of the earlier portion is *سید حمزہ علی* and of the latter *میر یار علی ولد میر غلام*.

No. 777.

fol. 141; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

A slightly defective copy of the same.

The first folio is missing, and the MS. opens abruptly thus:—

..... خانہ دین کار ایشان - اما بعد فقیر حقیر محمد سعد جعفری

معروض میدارد و بر صغیر التماس می نگارد *

Written in ordinary Ta'liq, by order of *Khawājah Qamar-ud-Dīn Khān*.

Dated 1218 Faṣlī

No. 778.

fol. 162; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

قندیل

QINDĪL.

A commentary on Nāṣir bin 'Abd-us Sayyid ul-Muṭarrizī's (*d.* A.H. 610 = A.D. 1213) well-known Arabic grammar *المصباح* (see *Hāj. Khal.* Vol. V, p. 582; *Loth. Arab. Cat.* No. 890; printed by Baillie, Calcutta, 1802; Lucknow, A.H. 1262).

Commentator: Muḥammad Sa'd سعد محمد.

Beginning:—

سپاس و ستایش بسیار و محمذت و آفرین بی شمار الخ *

The commentator, who in the colophon of the following copy is said to be a native of 'Azīmābād (Patna), and who is evidently identical with the author of the commentary on Ibn-ul-Hājib's

الثانيه (see No. 776), tells us in the preface that he wrote this work in Rabi' ii, A.H. 1106 = A.D. 1694.

Written in ordinary Ta'liq.

Dated 1210 Fašli.

No. 779.

fol. 175; lines 15; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the preceding work, beginning as above.

Written in fair Ta'liq with the Arabic text in red.

Not dated; 19th century.

No. 780.

fol. 39; lines 10; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

شرح مصباح

SHARH-I MISBĀḤ.

Another commentary on the same Arabic grammar المصباح of Nâsir bin 'Abd-us-Sayyid ul-Muṭarrizi un-Nahwî, who wrote the work for his son, and died in A.H. 610 = A.D. 1213; see Hâj. Khal. Vol. V, p. 582.

Beginning:—

اما بعد حمد الله ذي الانعام جاتل النحوى الكلام كالمطبخ في الطعام
..... اما حرف شرط است كاهى در آغاز كلام آرند النح •

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح. The original work is divided into five chapters enumerated in Hâj. Khal. *loc. cit*; but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text.

Written in good Indian Ta'liq.

Dated 18 Rajab. A.H. 1231.

Scribe سجاد حسين

No. 781.

foll. 197; lines 15; size 10 x 6; 8 x 3½.

منار الضوابط

MINÂR-UD-DAWÂBÎT.

A treatise on Persian grammar and prosody.

Author: 'Abd-ul Bâsît عبد الباسط.

Beginning:—

عشق مجنون حسن اوصاف لیلی افروز است که دایم دلهای
تمنا الم *

The work, is divided into 17 *Bâb*, as follows:—

- باب اول در بیان فوائد معنی مختلفه حروف تہجی و تبدیل اینها *
- باب دوم در تکریر قوانین فارسی *
- باب سوم در تکریر نحو و تحقیقات اعراب قواعد فارسی *
- باب چهارم در تالیف ترکیب قواعد معنی و الفاظ *
- باب پنجم در ترقیم حدق و ایراد کلمات و حروف فارسی *
- باب ششم در تحصیل الفاظ که مخصوص ترکیب آخر کلمه باشد *
- باب هفتم در امتیاز انداز متاخرین از متقدمین *
- باب هشتم در تحقیقات لغات *
- باب نهم در معکوزات متقدمین *
- باب دهم در صنایع و توارینم و تغیر معنا *
- باب یازدهم در علم عروض و قوافی *
- باب دوازدهم در ادراک مضمون احادیث *
- باب سیزدهم در قصص شاهنامه و غیره *
- باب چهاردهم در چندی قوانین نجوم مقدار متداول اشعار *
- باب پانزدهم در انواع اشعار *
- باب شانزدهم در پندری مضمون هفدی و تلازم بیانی انداز طریقه
شعرای سلف و حال *
- باب هفدهم در احوال شعرای و اشعار ایشان *

The date of composition, A.H. 1130 = A.D. 1717, is expressed by the title منار الضوابط.

Written in ordinary Ta'liq.

Not dated ; 19th century

Scribe غلام علي.

No. 782.

fol. 165 ; lines 17 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3 .

شرح الفیه

SHARḤ-I ALFĪYAH.

A Persian commentary on Abū 'Abd Ullah Muḥammad bin 'Abd Ullah bin Mālik-ut-Tā'i's famous Arabic grammar الفیه.

Commentator : Muḥammad 'Alī bin Maulānā Āqā Bābā-i Sarkānī محمد علي بن مولانا آقا باباي سرکاني.

Beginning :—

الحمد لله رب العالمين بر شمابر صافیه اصحاب سخن و ابصار
ثابتہ ارباب حکم پوشیده نیست •

The author of the Arabic original, who is better known as Ibn-ul Mālik un-Nahwī, died, according to Hāj. Khal. vol. i, p. 407, in A.H. 672 = A.D. 1273. See also Loth, Arab. Catalogue, p. 265.

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary. The date of composition of the work is not given anywhere ; but from the colophon, dated A.H. 1155 = A.D. 1742, it is evident that it was written in or before that year.

Copies of the work are noticed in Ethé, India Office Lib. Catalogue No. 2436 ; Bābār Lib. Cat. vol. i, p. 200.

The Arabic original was printed in Būlāq, A.H. 1253 ; Lucknow 1263 ; edited by De Sacy, 1833, and, with Ibn-i 'Aqīl's commentary, by F. Dieterici, Leipzig, 1851 ; German translation, by the same, Berlin, 1852.

A Persian commentary on the same الفیه by Sultān Muḥammad bin 'Alī of Kāshān is noticed in E. G. Browne, Camb. Cat. p. 257.

Written in fair Nasta'liq with numerous marginal notes and annotations.

The scribe معز الدين محمد بن محمد صادق says that he copied the MS. at the request of his master Mirzā Bahā-ud-Dīn Muḥammad.

No. 783.

foll. 248; lines 12; size 12 x 8; 8 x 5.

شرح الفیه

SHARḤ-I ALFĪYAH.

An exhaustive commentary on Muḥammad bin 'Abd Ullah bin Málík-ut Ṭā'ī's Arabic grammar الفیه, in two volumes.

Commentator: 'Abd Ullah bin Mansūr al-Qazwini بن عبد الله منصور القزويني.

Beginning:—

• خردتر کلمه که از باب کلام نگو آن حرف اوقات الف •

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic, he translated the work الفیه for Persians studying Arabic.

This MS., which is the first of the two volumes, ends with the words:—

درین دو بیت بیست حرف بیان کرده که جمیعاً مخصوص اند باسم
و عمل ایشان جراست •

No. 784.

foll. 250 (249-498); lines and size same as above.

The second volume of the above work, beginning:—

• جراست الا خلا و خاشا و عدا که در باب •

Both volumes are written by the eminent scribe Ḥāfiẓ Nūr Ullah in beautiful bold Nasta'liq with an illuminated head-piece and a double-page 'unwān at the beginning of the first volume.

In a versified colophon at the end of the second volume it is said that the MS. was written by order of the Wazīr-i 'Aṣaf (i.e. the Wazīr of Āṣaf-ud-Daulah).

Dated A.H. 1169

The scribe of the copy Ḥāfiẓ Nūr Ullah flourished under Nawwāb Āṣaf-ud-Daulah of Oude (A.H. 1188-1212 A.D. 1774-1797). See Taḍkirah-i Khwushnawisān, p. 46.

No. 785.

foll. 248; lines 15; size $10 \times 4\frac{1}{4}$; 7×4 .

شرح الفیه

SHARH-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mālik's well-known Arabic grammar الفیه.

Commentator: Muḥammad Ṣādiq Barūjardi محمد صادق بروجردي

Beginning:—

الحمد لله على آلائه و الصلوة على و بعد چنین گوید بنده

قلیل البضاعة محمد صادق بروجردي *

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muḥammad Muḥsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the *Alfiyah*, which he had at his disposal at the time of writing the work.

Written in ordinary Naskh and Ta'liq.

Dated, *Dulqa'd*, A. 1183.

Scribe ملاسلیم بن .. الجیلانی

No. 786.

foll. 233; lines 16; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

دریای لطافت

DARYĀ-I LATĀFAT.

Urdū grammar explained in Persian.

Authors: Inshā Allāh Khān and Mirzā Qatīl: انشاء الله خان و میرزا قاتیل.

Beginning:

ثانی بی اندازة داوریرا سزاوار است که زبان آدمی را بلغتبی

گونگون بنطق آورد الف *

Sayyid Inshā Allāh Khān, with the *takhalluṣ* Inshā, was a Urdū poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dihli, where they held influential

posts under the Mughal emperors. His father, Mir Māshā Allāh, with the *takhalluṣ* Maḡdar, was a court physician of Aurangzīb, and a friend of Amīr-ul-Umarā Nawwāb Dulfāqār Khān (the well-known Amīr of Aurangzīb's reign, who was put to death in A.H. 1124 = A.D. 1712). The troubled political condition of the times compelled Māshā Allāh to leave Dillī, and he came to Murshidābād, where he entered the service of Nawwāb Sirāj-ud-Daulah. Inshā was born and brought up in Murshidābād, but in his youth he went to Dillī (during the reign of Shāh 'Ālam; A.H. 1173-1221 = A.D. 1759-1806). Here he met with opposition from the aged and renowned poets of the royal court, Ḥakīm Sanā Ullah Khān Firāq (pupil of Khwājah Mir Dard), Ḥakīm Qudrat Ullah Khān Qāsim (also pupil of Mir Dard), Shāh Hidāvat, Mīrān Shikībā, Mirzā 'Azīm Beg 'Azīm (pupil of Saudā), Mir Qamar-ud-Dīn Minnat of Sūnīpat (see No. 418), and Shāykh Walī Ullah Muḥibb. Inshā held constant poetical disputes with these poets, until they were convinced of his poetical talents and learning. In about A.H. 1200 = A.D. 1785, Inshā went to Lucknow, where he held similar poetical disputes with the eminent poets Muḡhaṣṣī (see No. 709), Jur'at (*d.* A.H. 1225 = A.D. 1810), Qatīl (Nos. 434-435) and others. He secured the patronage of Nawwāb Āṣaf-ud-Daulah (A.H. 1188-1212 = A.D. 1774-1797) and Mirzā Sulaymān Shikībā (*d.* A.H. 1253 = A.D. 1837), and was subsequently introduced to the court of Nawwāb Sa'ādat 'Alī Khān (Nawwāb of Lucknow, A.H. 1212-1229 = A.D. 1797-1713), from whom he received warm favours and liberal rewards. In his later days Inshā incurred the displeasure of the Nawwāb, and was removed from the court. According to a chronogram by Basant Singh Nighāt, quoted in Āzād's Āb-i Hayāt, p. 269, Inshā died in A.H. 1233 = A.D. 1817, but according to Rieu iii, p. 999, about A.H. 1230 = A.D. 1814. See Āb-i Hayāt, pp. 259-309; Garcin de Tassy, Littérature Hindouī, vol. I, p. 244; Sprenger, Oude Cat. p. 240. A copy of the work is noticed in Rieu iii, p. 998.

Inshā was well versed in Urdū and Persian, and also knew Turkish and Puḡtū. Besides the present work he left a Urdū Kulliyāt; a Persian Diwān; a Persian Maḡnawī, entitled *شیر برنج* written in imitation of Bahā-ud-Dīn 'Āmulī's Nān-wa-Ḥalwā (see No. 291); a Persian Maḡnawī consisting of words of letters none of which have diacritical marks; a Persian Maḡnawī, called *شکار نامه*, written in praise of Nawwāb Sa'ādat 'Alī Khān; Satires in Urdū; a Persian poetical paraphrase of the well-known Arabic grammar *علم عمل* by 'Abd-ul Qādir bin 'Ābd-ur-Raḥman ul-Jurjānī (*d.* A.H. 471 = A.D. 1078); a Persian treatise, called *لطائف السماعات*, containing

witty sayings of Nawwâb Sa'âdat 'Alî Khân (see Rien iii, p. 961).

For Qatîl's life see No. 434

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamin-ud-Daulah Nâzim-ul-Mulk Nawwâb Sa'âdat 'Alî Khân Bahâdur Mubâriz Jang. Inshâ Allah Khân adds further that he and his intimate friend Mirzâ Qatîl jointly wrote the work in which the respective share taken by each was that the introduction, the Urdû words and phrases, the idioms current in Shâhjahânâbâd and the grammar of the Urdû language, are due to him (Inshâ Allah); and that Qatîl took part in matters relating to logic, rhyme and prosody, and figures of speeches. It is also stated that two titles for the work were selected by each of them, viz. بحر السعادت and ارشاد ناظمي by Inshâ Allah and دريای لطافت and حقیقت ارگو by Qatîl.

The work consists of one *Sadaj* مدف (in five *Durr-dânah* در دانه) and seven *Jazîrah* جزیره with sub-divisions, termed سلطنت - شهر and بلاد, enumerated in the preface. Printed, Murshidâbâd, A.H. 1260.

Written in fair Ta'liq.

Dated, 2 Jumâdâ II, A.H. 1240.

No. 787.

fol. 21; lines 18; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

مستور المبتدی

DASTÛR-UL-MUBTADÎ.

A treatise on the laws of permutation in Arabic irregular verbs

Author: Şafî ibn Naşîr صفی ابن نصیر.

Beginning:—

الحمد لله الذي يصرف الاحوال و يخفف الاثقال و يكشف العلل

و يصلح العمل النعم *

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârim Ismâ'il.

The explanations are given in the form of questions and answers.

Comp. Rien ii, p. 524; W. Pertsch, Berlin Catalogue, p. 38; Ethé, India Office Library Catalogue No. 2428; Bûhâr Lib. Cat. vol. i, p. 201. Lithographed with marginal notes by Muḥammad 'Abd Ullah Bilgrâmi, Cawnpore, 1863. Again at Cawnpore, 1878.

with two appendices called *Tabṣirah* and *Takmilah*, and marginal notes.

Written in ordinary *Ta'liq*.

Dated Rabī' I, A.H. 1249.

Scribe سید نجف علی.

No. 788.

fol. 22; lines 13; size $10 \times 6\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

ریاض الحروف

RIYÂD-UL-HURÛF.

The meanings of the separate letters of the Persian alphabet, illustrated by quotations from ancient and modern poets.

Author: 'Ibratī عیترتی.

Beginning:—

بعد از ستایش گوی حرف بر زبان آفرینی که الف قامت سر و

قدان النعم •

The author, who designates himself only by his poetical *nom de plume* 'Ibratī, says that in his student life he had read several treatises on the meanings of the letters of the alphabet, and had also heard a good deal on the subject from his master Ulfatī. He, therefore, cherished the idea of writing on the subject, until in A.H. 1263 = A.D. 1846, he wrote the present tract at the desire of his friend Mīr Aḥṣāf Ḥusayn Khān for the use of Mahdī Ḥasan. He divides the work into thirty *Ḥaman*, each of which treats of a separate letter.

Written in fair *Ta'liq*.

Dated 20 Dūlqa'd, A.H. 1271.

No. 789.

fol. 61; lines 9; size 8×5 ; $6 \times 3\frac{1}{2}$.

قواعد فارسی

QAWÂ'ID-I FARŚÎ.

A Persian grammar.

Author: Raushan 'Alī Anṣārī Jaunpūri جوندوری روشن علی انصاری

Beginning :—

بعد حمد حضرت آفریدگار جل جلاله و نعمت جناب •

Raushan 'Alī, who is the author of several other works, died according to Rien, p. 857, as professor in the College of Fort William, Calcutta, about A.D. 1810.

The work is founded on the Farhang-i Rashīdī, and deals especially with the various forms of مصادر, the meanings of the detached letters of the alphabet and compound words. It is divided into a *Muqaddimah*, eleven *Bāb* and a *Khātimah*.

For other copies see Rien, *loc. cit.* and Ethé, India Office Lib. Catalogue, Nos. 2520-2571; Būhār Lib. Cat. vol. i, p. 202. Printed at Calcutta, 1828; 1833; Lucknow, 1875.

Written in legible Nasta'liq.

Dated, Šafar, A.H. 1262.

No. 790.

fol. 61; lines 15; size 9 × 6; 6 $\frac{3}{4}$ × 3 $\frac{3}{4}$.

The same.

Another copy of Raushan 'Alī's *Qawā'id-i Fārsī*, beginning as above.

The latter portion of the MS., fol. 30-61, contains the *Muqaddimah* of the *Farhang-i Jahāngirī* (see Nos. 797-801), beginning:

مقدمه مشتمل است بر دوازده آئین - اول در بیان اطلاق اسم پارس

بر ملک ایران الخ •

Folios are misplaced in some places.

Written in ordinary Ta'liq.

Not dated; 19th century.

LEXICOGRAPHY. PERSIAN DICTIONARIES.

No. 791.

fol. 451; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرف نامه احمد منیری

SHARAF NÂMAH-I AĤMAD MUNAYRÎ.

A Persian dictionary.

Author: Ibrâhîm Qiwâm Fârûqî ابراهیم قوام فاروقی.

Beginning:—

بقام خداوند هستی بد است الخ *

The author, a native of Bihâr, entitled the work in honour of his spiritual guide, Shaykh Sharaf-ud-Dîn Yahyâ Munayri, the celebrated Indian saint (d. A.H. 782 = A.D. 1380), whose discourses entitled معادن المعاني, and letters or مکتوبات are noticed later on in this catalogue.

The work was composed in the reign of Abul Muẓaffar Bârbak Shâh, who reigned in Bengal from A.H. 862 to 879 = A.D. 1457 to 1474. It is also known as شرفنامه ابراهیمی and شرفنامہ ابراهیمی.

This copy concludes with two panygeric Qasîdahs, addressed to Bârbak Shâh, whose name occurs thus in the concluding line of the first Qasîdah: دایما ورد زبان فتح هست و هم ظفر - بو المعطر باریک شد شا عالم باد و هست.

The pronunciation of words is explained in detail, and their meanings illustrated by quotations from well-known poets. The work is divided into several *Bâb*, each of which is sub-divided into *Faṣl*, and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each *Faṣl*.

Comp. Rieu ii, pp. 492 and 493; Blochmann, Contributions, pp. 7-9; J. Aumer, p. 103; Ethé, Bodl. Lib. Catalogue, Nos. 1718-1719; W. Pertsch, Berlin Cat. p. 195, No. 19; Ethé, Ind. Office

Lib. Cat. No. 2457; *Mélanges Asiatiques*, iii, p. 494, and ix, pp. 514 and 515

Written in fair Nasta'liq

Not dated: 17th century.

No. 792.

fol. 287; lines 16; size $10 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of the *Sharaf Nāmah-i Ahmad Munayri*.

One or two folios are missing from the beginning and the MS. opens abruptly thus:

هیچ دانی در نیاید فارسی را چند حرف *

Written in ordinary Indian Ta'liq.

Dated 29 Jumādā II. 1218 Bengali year.

No. 793.

fol. 396; lines 17; size 12×8 ; $9 \times 5\frac{1}{2}$.

مورد الفضلا

MU'AYYID-UL-FUDALĀ.

A Persian dictionary.

Author: Muhammad Ibn Lād محمد ابن لاد.

Beginning:—

محمد متواتره و مدایح منکثره مرداور دانا و دستگیر توانا را که
بنالیف چندین حرف اله *

Blochmann, who describes the work in his *Contributions*, p. 9, calls the author Muhammad bin Shaykh Lād of Dihli, and says that the work was written in A.H. 925 = A.D. 1519. The author enumerates the following sources on which he based his work:

For Arabic words الصراح and التاج, and for those of Fārs, Rūm, Samarqand, Māwarā-un-Nahr, etc., لسان الشعراء - دستور - ادات الفضلا - شرفنامه - طب حقائق الاشياء - مروج معجزان ابرار - مورد الفوائد - زلف گويا - الافاضل - نهر قواس and فرهنگ علمی - قلیة الطالبین.

Later on he adds that for the sake of convenience he has observed the following abbreviations:—

دس ; ادات الفضل for ا ; لسان الشعراء for ل ; تاج for ت ; صراح for ص
م ; فنية الطالبين for ف ; شرفنامه for ش ; زغان گویا for ز ; دستور الاناضل
طب حقایق الاشیا for ط and شرح مخزن الاسرار for شم ; مرید الفضل for

The work is divided into *Kitāb*, *Bāb* and *Faṣl*. The *Kitāb* is arranged according to the first letter and the *Bāb* according to the last. Each *Bāb* consists of three *Faṣl*, the first comprising the Arabic words and phrases generally used in the Persian language; the second, the Persian and Pahlawi words, and the third, the Turkish words. The work also explains the words and phrases occurring in the *Shāh Nāmāh* of Firdausi, the *Khamsah* of Nizāmi, the poems of Sanā'i, the *Diwāns* of Khāqāni, Anwari, Zuhārī, 'Abbari, Hāfiz, Salmān, Sa'di and others. The *Khātimah* (conclusion) treats of the numerals and arithmetical notation.

Comp. Rieu ii, p. 494; W. Pertsch, Berlin Cat., pp. 225-227, Ethé, Bodl. Lib. Cat. No. 17:0; Ethé, Ind. Office Lib. Cat. Nos. 2459-2464; Cat. Codd. Or. Lugd. Bat. V, p. 149; E. G. Browne, Camb. Cat. p. 227; Būhār Lib. Cat. vol. i, p. 192; Salemann in *Mélanges Asiatiques*, tome ix, p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38; etc. Lithographed, Lucknow, 1884; Cawnpore, 1889.

Written in careless Ta'liq

Dated Dūlqa'd, A.H. 1226.

No. 794.

fol. 305; lines 31; size $14\frac{1}{2} \times 8\frac{1}{2}$; $11 \times 5\frac{1}{4}$.

كشف اللغات و الامطلاحات

KASHF-UL LUGĀT WA'L ISTILĀHĀT.

A dictionary of Persian and Arabic words especially intended to explain the figurative language of the Sūfia.

Author: 'Abd-ur Raḥīm bin Aḥmad Sūr عید الرحیم بن احمد سور.

Beginning:—

الحمد لله رب العالمين اما بعد حمد و صلوة ميگويد اعضع

العباد الخ •

We learn from the preface that the author, while reading with his son Shaykh Shihāb, the *Diwān* of Qāsim-i Anwār, found that many words occurring in the *Diwān* were not explained either in the *Diwān* or *Shihāb*, and that other

dictionaries such as *کنز اللغت - تاجین - صراح* were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the *فرهنگ جهانگیری*, written A.H. 1017, the author of the present work is called 'Abd-ur-Rahîm Bihârî. Blochmann, in his *Contributions*, pp. 9, 10, says that the author was personally known to the preceding lexicographer Muḥammad bin Lâd, and must therefore have flourished in the tenth century of the Hijrah. The statement of Hâj. Khâl., vol. i, p. 214, that the work was written about A.H. 1060 = A.D. 1650, is therefore erroneous. The work is also known as *فرهنگ شیخ عبد الرحیم بیاری*; comp. Ethé, India Office Lib. Catalogue Nos. 2465-2468. The arrangement is that the first letter determines the *Bâb* and the last, the *Faṣl*. For other copies and further particulars see Rieu II, p. 495; W. Pertsch, Berlin Catalogue, pp. 224 and 225; A.F. Mehren, p. 25; J. Aumer, p. 107; E. G. Browne, Camb. Catalogue, p. 228; Salemann in *Mélanges Asiatiques*, tome ix, p. 523 No. 51; Blochmann, *Contributions*, pp. 9 and 10; Ethé, Bodl. Lib. Catalogue, Nos. 1721-1724; etc. The work has been printed in Calcutta A.H. 1264.

Written in ordinary Nasta'liq.

Dated 1251.

No. 795.

fol. 545; lines 18; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مدار الافاضل

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author: Hahdâd Fayḍî bin Asad ul-'Ulâ 'Alî Shîr Sirhindî *آله داد فیضی بن اسد العلای علی شایر سرهندی*. Rieu and others have *اسد العلای* for *اسد العلماء*.

Beginning:—

ای نام تو ورد هر زبانی دگر است •

Hahdâd Fayḍî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farîd Bukhârî, afterwards Mumtâz Khân, (d. A.H. 1025 = A.D. 1616) who held high military offices under Akbar and Jahângîr (see Elliot, *History of India*, vol. vi, pp. 116-146; Rieu i, p. 253).

According to the preface the author compiled the Arabic words from the *Ṣurâḥ*, *Muhaddîb-ul Aasmâ*, *Tâjayn* and its commentaries.

Nisâb-us Şibyân, Qunyat ul Fityân, the Persian, Darî, Pahlawi and Turkish words from the old works Zufân Gûyâ, also called Panj Bakshî, Adât-ul Fudalâ, Tabakhturî, Hall-i Luġât-ush-Shu'arâ, Sharaf Nâmah-i Ibrâhimî, and the modern works, Tuĥfat-us Sa'âdat-i Iskandarî and Muayyid-ul Fudalâ.

The arrangement is that the first letter forms the *Bâb* and the last the *Faṣl*. Each *Faṣl* consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ع - ن - ت. and ح.

A *Khâtimah* treats of the meanings of letters in Persian.

In the conclusion the author says he completed the work in Duhijjah, A.H. 1001 = A.D. 1593 :—

خلعت اتمام پوشید این عروس زیبا در تریخ ذی حجة الحرام
سنه الف الف *

This date is further expressed by the following versified chronogram in which the author adopts the *takhalluṣ* Fayḍi :—

چو این نامه را خامه تیر زد (تیز زد)
به پایان رساند از سر اختتام
بوی سال تریخ او از قضا
خرد گفت فیضی بگو فیض عام

The numerical value of the words فیض عام is equal to 1001.

For other copies see Rieu, ii, p. 496; J. Aumer, p. 109; Ethé, Bodl. Lib. Cat. Nos. 1727-1728; Ethé, Ind. Office Lib. Cat. Nos. 2472-2474. See also Blochmann, Contributions, pp. 10 and 11; Salemann in Mélanges Asiatiques, tome ix, p. 530, No. 63, Bâhâr Lib. Cat. vol. i. p. 192. A Hindûstânî translation of the Madâr-ul-Afâdîl is noticed in Ethé, Ind. Office Lib. Cat. Nos. 2475-2477.

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus :—

..... و بعد آن جمله تسوید بمنصه بیاض جلوه گر کردید بید احقر
الطلاب مولف این کذاب البدان فیضی سرهندی افاض الله علیه سعایب
فیوضه العفی در عهد سلطان السلاطین قانع بغیان الفجرة و المتمردين

جلال الدین محمد اکبر بادشاہ غازی خلد اللہ تعالیٰ ملکہ و سلطانہ و انص
العالمین برہ و احسانہ در روز پنجشنبہ بیست و نہم شہر رجب المرجب
زید قدیرہ در شہور سنہ الف الف *

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A.H. 1001 is unquestionably correct, but if we also admit the month Dulhijjah to be correct then evidently the date of transcription, 29 Rajab A.H. 1001, is erroneous, because the month Rajab precedes Dulhijjah by three months. It is quite probable that the year of transcription A.H. 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned Nasta'liq.

No. 796.

fol. 305 ; lines 19 ; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

مجمع الفرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary.

Author : Muḥammad Qâsim bin Hâjī Muḥammad Kâshânī, poetically surnamed Surûrī. محمد قاسم بن حاجی محمد کاشانی المتخلص به سروری.

Beginning :—

ابتدای کلام هر دانشمند سخنور و اتمای سخن هر خردمند

هفت روز *

The author, who originally belonged to Kâshân, spent most of his days in Isfahân. Taqī Aulhādī, fol. 321^b, who praises the present work, says that when he finished his dictionary سرمد سلیمانی at Isfahân, Surûrī accused him of plagiarism and maliciously reported so to Mirzâ Muḥammad Wazir Khurâsânī. The Governor, says Taqī, reprimanded Surûrī and the latter had to leave Isfahân for Kâshân, but went again there after Taqī had settled in India. According to some, Surûrī was the son of a shoe-maker, and Taqī, who says that Surûrī spent his days at Isfahân as a shoe-maker, remarks further

that Surûrî, in his later days, did not like to hear the word "shoe." Surûrî came to India during the reign of Shâhjahân and died on his way to Mecca. See *Riyâd-ush-Shu'arâ*, fol. 184^a; *Suhuf-i Ibrâhîm*, fol. 388^b (where the author is confounded with Surûrî Kâbull); Sprenger, *Oude Cat.* p. 26. According to Rieu, p. 498, Surûrî had reached Lahore, A.H. 1036 = A.D. 1626.

The full list of the author's sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in *Mélanges Asiatiques*, tome ix, pp. 531-535, No. 67. The arrangement is that the *Bâb* is formed by the first letter and the *Fasî* by the last.

The work was composed in A.H. 1008 = A.D. 1599, and dedicated to Shâh 'Abbâs (A.H. 996-1038 = A.D. 1587-1628). It is also known as *فرهنگ سروری* and *لغت سروری*. For other copies and further particulars see Rieu ii, pp. 498 and 499; W. Pertsch, *Berlin Catalogue*, p. 192; G. Flügel, i, pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, *Camb. Catalogue*, p. 230; Ethé, *Bodl. Lib. Cat.* Nos. 1729-1731; Ethé, *Ind. Office Lib. Cat.* Nos. 2478-2480; *Cat. Codd. Or. Lugd. Bat.* i, p. 96. Comp. also Hâj. Khâl. v, p. 325; Blochmann, *Contributions*, pp. 12 and 16-18; *Mélanges Asiatiques*, iv, p. 498 and v, p. 238. Printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the *Farhang-i Jahângîrî* (see Nos. 797-801), about A.H. 1028 = A.D. 1619, comp. Ethé, *Bodl. Lib. Cat.* No. 1732 and 1733; Rieu ii, p. 499.

Written in fair Nasta'liq.

Not dated; 17th century.

No. 797.

fol. 413; lines 25; size $13\frac{1}{2} \times 9$; $8\frac{1}{2} \times 4\frac{1}{2}$.

فرهنگ جهانگیری

FARHANG-I JAHÂNGÎRÎ.

A complete copy of the well-known dictionary of purely Persian words.

Author: Jamâl-ud-Dîn Husayn Injû bin Fakhr-ud-Dîn Hasan of Shîrâz جمال الدین حسین انجو بن فخر الدین حسن شیرازی

Beginning:—

که بر لوح زبانتا حرف اول نام بوست الخ •

The author, a native of Shirāz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A.H. 993-4 = A.D. 1585-6). He rose to high distinction under Jahāngir, who gave him the governorship of Bihār, and subsequently, A.H. 1027 = A.D. 1617, the title of 'Aḡud-ud-Daulah. He died in Āgrah some years after A.H. 1030 = A.D. 1620.

The author commenced the work under Akbar and finished it under Jahāngir in A.H. 1017 = A.D. 1608, expressed by the words زمی نرهنگ نور الدین جهانگیر in the following versified chronogram:—

مرتب گشت این نرهنگ نامی باسم شاه جم جاء جهانگیر
چو جستم سال تاریخش خرد گفتم زمی نرهنگ نور الدین جهانگیر

According to the Tuzuk-i Jahāngiri, p. 359, the author presented a copy of the work to Jahāngir in the 18th year of the reign, (A.H. 1032 = A.D. 1622).

The *Muqaddimah* divided into twelve sections آئین treats of the Persian language, dialects, and grammar. The dictionary itself begins on fol. 20^a. The arrangement is that the second letter constitutes the *Bāb* and the first the *Faṣl*. The *Khātimah* treats of metaphors, and figures of speech, compound words, etc., in five در.

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in *Mélanges Asiatiques*, tome ix. pp. 537-541, No. 77. He also adds that besides these forty-four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see Bihār Lib. Cat. vol. i, p. 193; Rieu ii, pp. 496-498; and Supplement, p. 117; W. Pertsch, Berlin Catalogue, pp. 192-197; J. Aumer, pp. 105 and 106; A. F. Mehren, p. 24; E. G. Browne, Camb. Catalogue, pp. 229 and 230; Rosen, Persian MSS., p. 298; Blochmann's Contributions, pp. 12-15; Journal Asiatique, 1871, pp. 106-124; Ethé, Bodl. Lib. Catalogue Nos. 1734-1746; Ethé, India Office Lib. Catalogue, Nos. 2481-2493.

The work has been lithographed in Lucknow, A.H. 1293. The چهار عنصر دانش of Amān Ullah Khānabzād Khān Firūz Jang (who died A.H. 1046 = A.D. 1636), is in several parts a pirated or second edition of the present work; see Rieu ii, pp. 509 and 510; Salemann, loc. cit. p. 543, No. 88.

Written in learned small Nasta'liq. The original folios have been mounted on new margins.

Dated A.H. 1046.

No. 798.

fol. 550; lines 23; size $13 \times 7\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another complete copy of the *Farhang-i Jahāngiri*, beginning as above.

Written in ordinary Nasta'liq, with occasional notes in the margin.

Dated Rabī' I, (year not given).

Scribe: نعمت الله ابن حسن

The *Khātimah*, written in fair Nasta'liq by خواجہ حسن ابن خواجہ محمد, is dated A.H. 1204.

No. 799.

fol. 573; lines 21; size $11 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4$.

The same.

Another complete copy of the *Farhang-i Jahāngiri*, beginning as above.

Written in ordinary Nasta'liq with marginal emendations.

Not dated; apparently 19th century.

No. 800.

fol. 364; lines 25; size 11×6 ; $7\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the *Farhang-i Jahāngiri*, without the *Khātimah*, beginning as usual.

Written in fair Nasta'liq, with an illuminated head-piece and a double page 'Unwān.

Not dated; apparently 18th century.

No. 801.

fol. 577; lines 25; size $12 \times 6\frac{1}{4}$; $8 \times 3\frac{1}{4}$.

The same.

Another complete copy of the same *Farhang-i Jahāngiri*, beginning as above.

A splendid copy. Written in good Nasta'liq within gold and coloured borders with an illuminated head-piece.

Dated Muḥarram, A.H. 1069.

Scribe: شاه معبد.

The seals of Nawwâb Sayyid Vilayât 'Alī Khân and Sayyid Khwarrshīd Nawwâb of Patna are found at the beginning and end of the copy.

No. 802.

fol. 673, lines 21; size 12 × 8; 9 × 5½.

برهان قاطع

BURHÂN-I QÂTĪ.

The well-known Persian dictionary.

Author: Muhammad Ḥusayn, postically surnamed Burhân, bin Khalaf ut-Tabrizī محمد حسین المتخلص به برهان بن خلف التبریزی.

Beginning:—

ای زاهدما بهر زبان در اقواله از نام تو بردند زبانها بتو راه

The author says that he has included in the present work the contents of the Farhang-i Jahāngīrī, Majma'-ul Furs of Surūrī, Surmah-i Sulaymānī (by Taqī Aḥadī), Šihāh ul-Adwiyah of Ḥusayn-ul Anšārī, but that he has omitted the poetical quotations. The work is dedicated to Sulṭān 'Abd Ullah Qutub Shāh bin Qutub Shāh (who reigned in Golconda from A.H. 1035 to 1083 = A.D. 1625-1672). The date of completion of the work, A.H. 1062 = A.D. 1651, is expressed by the words برهان قاطع کتاب نافع برهان قاطع in the following versified chronogram:—

چو برهان از ره توفیق برزدان مر این مجموعه را گردید جامع
یعنی تا این اتمامش قضا گفت کتاب نافع برهان قاطع

It consists of nine *Fā'idah* on the Persian language, its letters, particles and orthography; twenty-eight *Gustār* comprising the dictionary proper. The twenty-ninth *Gustār* treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

For other copies see Rien ii, p. 500; J. Aumer, p. 107; E. G. Browne, Camb. Catalogue, pp. 230 and 231; Ethé, India Office Lib.

Catalogue, Nos. 2495-2503 (copy No. 2495 was transcribed from the original MS. in the author's own hand-writing, with all the additions and amplifications which he himself supplied after finishing the work); Bâhâr Lib. Cat. vol. i, p. 194; Blochmann, Contributions, pp. 18-20; Hâj. Khal. vol. vi, p. 625. The work has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation by Aḥmad 'Āṣim was printed in Constantinople, A.H. 1214 and in Bûlâq, A.H. 1251.

Written in fair Indian Ta'liq with marginal emendations.

Dated Shâhjahânâbâd, Rabî' I, A.H. 1225 = April, 1810.

Scribe: لاجی مل.

No. 803.

fol. 432; lines 24; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of the Borhân-i Qâṭi', beginning as above.

Written in fair Naskh.

The MS. is in a damaged condition, mostly the latter portion, and the paper is getting brittle.

The transcription of the copy was commenced in Sha'bân, A.H. 1151 and finished in Rabî' II A.H. 1152.

No. 804.

fol. 403; lines 19; size 10×6 ; 8×4 .

فرهنگ رشیدی

FARHANG-I RASHÎDÎ.

A Persian dictionary containing the contents of the Farhang-i Jahângiri (see No. 797) and the Farhang-i Surûri or Majma'ul Furs (see No. 796), but correcting the errors occurring in both.

Author: 'Abd-ur Rashîd bin 'Abd-ul Ġafûr ul-Ḥusaynî ul-Madânî ul-Tatawî عبد الرشید بن عبد الغفور الحسيني المدني التتوي.

Beginning:—

سزایشی که آرایش سرنامک هر سخن و پیرایش دیباچه هر نو

و کهن الحج *

'Abd-ur Rashîd, who is also the author of the Arabic-Persian dictionary, entitled Muntakhab-ul-Luġât (see No. 833), completed

this work in A.H. 1064 = A.D. 1654, and dedicated it to *Shāh Jahān*. The dictionary is arranged alphabetically on the same plan as the *Burhān-i Qāṭi* (No. 802). For other copies and further details see Rien ii, pp. 500 and 501; W. Pertsch, Berlin Catalogue, pp. 198 and 199; E. G. Browne, Camb. Catalogue, p. 232; *Ethé*, Bodl. Lib. Catalogue, No. 1753; *Ethé*, India Office Lib. Catalogue, Nos. 2504-2511; Blochmann, Contributions, pp. 20-24; Salemann in *Mélanges Asiatiques*, tome ix p. 546, No. 95. Edited in the *Bibliotheca Indica* by Maulavi *Dallaqār 'Alī*, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr. *Splioth* under the title '*Grammaticæ Persicæ præcepta ac regule*,' Halle, 1846; it also forms the basis of '*Abdul-Wāsi*' *Hānsawī*'s grammar.

Written in Indian Nasta'liq.

Dated Rabi' I, the fourth regnal year of Bahādur *Shāh*.

No. 805.

fol. 367; lines 31; size $12\frac{1}{4} \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

اشهر اللغات

ASHHAR-UL-LUGĀT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author: *Gulām Ullah Bhikan Siddiqi ul-Hānsawī ul-Gaznawī*
علام الله بیکن صدیقی الهانسی الغزنوی

Beginning:—

حمد بیحد و ثناء بیحد مر خالق المخلقی را که وجود بشر را از جمله
موجودات مراتب اعلی دان چنانچه آیه کریمه و لقد کرمنا بنی آدم الی
آخرة دال این حال است الحج *

The author enumerates several works as those on which he based the dictionary, and dedicates it to *Anrangzib*. The date of completion, given in words, is A.H. 1082 = A.D. 1671 *سنة هزار و شصت و دو*, but according to the chronogram: از شهر اللغات برای مراد خود i.e. 1968-855, it is A.H. 1113 = A.D. 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq.

Dated 15 Rabi' I, A.H. 1224.

سَcribe ثَنَا الله بردوانی

The following note by H. Blochmann is found on the fly-leaf at the beginning:—

“MS. No. 213 *Ashhar ul Lughât* (A.H. 1113) a rare Persian Dictionary by Ghulâm Ali Bhikan of Hânsi. [Sd.] J. H. Blochmann 1870.”

On the left side of the above note the same Blochmann remarks thus:

“Copy written by Sanâ-Ullah of Bardwân, in 1216 Bengali San (A.D. 1809-10).”

It is to be noticed that the date “A.H. 1113,” which Blochmann adds after the word *Ashhar ul-Lughât*, indicates the date of composition of the work.

No. 806.

fol. 640; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

A defective copy of a valuable and very exhaustive Persian dictionary, written on the model of *بهار عجم* (see No. 814) and arranged likewise according to the first and second letters.

The work explains not only the single words occurring in ancient and modern Persian poets and prose-writers, but deals in the most elaborate manner with all the figurative expressions, difficult sentences, allusions and idiomatic phrases found in them.

References to *Khâlîs* (d. A.H. 1122 = A.D. 1710), *Mir Najât* (d. A.H. 1126 = A.D. 1714), *Bidil* (d. A.H. 1133 = A.D. 1720), *Bahâr-i 'Ajam* (comp. A.H. 1152 = A.D. 1739) and others, suggest that the work was written after the last mentioned date.

Several foll., comprising the letters from الف to a portion of ش, are missing from the beginning, and the MS. opens abruptly thus with the various meanings and uses of the word شاخ:—

..... شاخ شکسته که بر آشیانی نهم *

The next word explained is شاخل:—

شاخل - بفتح خاء و ضم آن غله ایست که در زبانی هند اره
خوانند *

The MS. breaks off in the beginning of the letter ل with the word لا طائل:—

..... بطاوع غیر منقوطه و همزه مکسور قبل از لام - بیفائده - حکیم
شغالی ... *

The explanations of words are illustrated by quotations from well-known ancient and modern poets.

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft.

Written in ordinary Nasta'liq.

Not dated: 19th century.

No. 807.

fol. 115; lines 17; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

چراغ هدایت

CHIRÂĞ-I HIDÂYAT.

A poetical glossary.

Author: Sirâj-ud Din 'Alî Khân, poetically surnamed Ārzû
سراج الدین علیخان آرزو نخلص.

Beginning:—

اما بعد حمد و رافع جميع لغات و صلوات بر ائمه و افضل مرچودات *

The author, who has been noticed in this Catalogue, No. 399, says in the preface that it is the second volume دینتر دوم of his Sirâj-ul Luġat سراج اللغات containing those words and phrases used by modern poets which are not found in the Farhang-i Jahāngiri, (see No. 797) Surûri (see No. 796) Burhān-i Qāṭi' (see No. 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A.H. 1147 = A.D. 1735, during the reign of Muḥammad Shāh.

For other copies and further particulars see Rien ii, pp. 501 and 502; W. Pertsch, Berlin Catalogue, p. 190; E. G. Browne, Camb. Catalogue, p. 233; Ethé, India Office Lib. Catalogue, No. 2514; see also Blochmann, Contributions, pp. 25-28; Salemann in Mélanges Asiatiques, tome ix, p. 556, No. 121. Like the Sirâj-ul Luġat, it is arranged alphabetically, the first letter determining the Bāb, the second the Faṣl. It has been printed in the margins of the lithographed edition of the غمک اللغات, Nawal Kishor Press, Kānpūr, 1874, 1878, 1879, 1880-81.

Written in ordinary Nasta'liq.

Dated Šafar, A.H. 1240.

Scribes: امر سنگه و خوشوقت رایی.

No. 808.

fol. 281; lines 15; size $9\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Ārzū's *Chirāg-i Hidāyat*. The explanations of the last five words are wanting in this copy.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 809.

fol. 101; lines 13; size $7\frac{1}{4} \times 5$; $5\frac{1}{4} \times 3$.

The same.

Another copy of Ārzū's *Chirāg-i Hidāyat*.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 810.

fol. 283; lines 16; size 12×9 ; $8\frac{1}{4} \times 5\frac{1}{4}$.

مرآت الاعطلاح

✓ MIR'ĀT-UL IŞTILĀH.

A dictionary of Persian phrases and proverbial sentences, illustrated by numerous quotations from Persian poets.

Author: Anand Rām Mukhlis انند رام مخلصى.

Beginning:—

یہذا در مقامی کہ کویدیان ملاء اعلیٰ باوجود سیردن زمزمہ حمد

الشم

The author, a Khatri Hindū of Lahore, was a pupil of Mirzā Bidil, and a friend of Ārzū. He was attached to the service of Muḥammad Shāh, and was honoured with the title of Rāi Rāyān. He died in A.H. 1164 = A.D. 1750. He is the author of a Persian *Diwān* and left a collection of letters and a history of the war of Muḥammad Shāh with Nādir Shāh (Elliot's History, vol. viii. p. 76). For his life see *Safinah-i Khwushgū*, fol. 203^a; *Gul-i Ra'nā*, fol. 278^a; *'Iqd-i Šurayyā*, fol. 60^a; *Safinah-i Hindī*, fol. 77^b.

In the beginning the author says that the words تحقیق اصطلاحات which are equivalent to A.H. 1158 = A.D. 1745, express the date of composition of the work; but in the conclusion he says that he finished the composition on the 9th of Rabi' I, A.H. 1157 = A.D. 1744, in the 26th regnal year of Muḥammad Shāh, on Thursday at the end of the fifth hour of the night.

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author's famous contemporaries.

A copy of the work is noticed in Rieu, iii, p. 997.

Written in ordinary Indian Ta'liq.

Dated, November, 1820.

No. 811.

fol. 144; lines 15; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8 \times 4\frac{1}{2}$.

نواذير المصادر

NAWÂDIR-UL-MASÂDIR.

A vocabulary of Persian verbs explained in Persian, with copious illustrations from ancient and modern poets.

Author: Lâlâ Tek Chand Bahâr لاله نیکچند بهار.

Beginning:—

بعد ستایش خداوند خرد آفرین دانش آموزگار تعالی شانه الیم *

The author, whose famous work, Bahâr-i 'Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah*. The arrangement is alphabetical. The *Khâtimah*, fol. 141^a, contains the vocabulary of Zand and Pâzand verbs taken from the Farhang-i Jahāngiri (see No. 797).

The work has been lithographed at Dihli, A.H. 1272.

Written in ordinary Ta'liq.

Dated 2 Ramaḍān, in the fourth regnal year (?); apparently, 19th century.

No. 812.

fol. 396; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

مصطلحات الشعرا

MUSTAṬALIHÂT-USH-SHU'ARÂ.

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Irân.

Author: Wârastah وارسته.

Beginning:—

بسم الله مجربها ميسخو انم ر سفينة كاندی در بحر سخن میرانم الخ *

According to the author of the *Gul-i Ra'nâ*, fol. 284^a, Wârastah, called Siyâlkotî Mâl after the name of his birthplace Siyâlkot, wrote, besides the present work, a treatise entitled جواب شافى and a Taḍkirah. He finally settled at Derah Ġâzi Khân, near Multân, and died there in A.H. 1180 = A.D. 1766. Comp. Roebuck's edition of *Burhân-i Qâṭi'*, p. 12. See also Sprenger, *Oude Catalogue*, p. 146, where the author's anthology, entitled جنگ رنگ رنگ, is noticed. The title of the work is a chronogram for A.H. 1180 = A.D. 1766, the year in which the work was completed.

Comp. Rien ii, p. 503. Lithographed at Lucknow, 1838, and, with *Khulâṣah-i Bahâr-i 'Ajam*, Lucknow, 1854, Cawnpore, 1808.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

The folios towards the end of the copy are water-stained and damaged.

No. 813.

fol. 225; lines 23; size $14 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

Another copy of the preceding work, beginning as above.

Written in ordinary Indian Ta'liq with an illuminated head-piece.

Not dated; 19th century.

No. 814.

foll. 1420 ; lines 10 : size $12\frac{1}{2} \times 7 ; 9 \times 4\frac{1}{2}$.

مفتخ بهار عجم

MUNTAKHAB-I BAHÂR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases, sentences and idiomatic expressions used by the Persian poets and prose-writers, ancient and modern, with copious illustrations, abridged from Lâlâ Tek Chând Bahâr's exhaustive and popular dictionary Bahâr i 'Ajam, by Indarman اندرمن.

Beginning:—

بهار آفریننی که گلبرگ زبان انسان را استعداد ثلثت سخن گرامست
نرموده الخ *

In the preface Indarman, a pupil of Lâlâ Tek Chând, after highly praising the latter and his work, the Bahâr-i 'Ajam, says that he made the present abridged edition from the seventh and last draft of his master's work in A.H. 1182 = A.D. 1768.

Indarman's preface is followed by his master Lâlâ Tek Chând's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz. the 'Tanbih-ul-Gâfilin by Sirâj-ush-Shu'arâ (تنبيه الغافلين صراج الشعرا), and a short treatise by Mir Muḥammad Afḡal Šābit (رساله مختصری حضرت میر محمد افضل ثابت). After the completion of the first draft of the work, he got access to some other works, viz. the Muṣṭalihât-ush-Shu'arâ of Wārastah (see No. 812), the treatise by Anand Rām Mukhlis (رساله انند رام مختص الشعرا), and one in which the author's name was not mentioned (رساله دیگر که نام مولف دران مذکور نیوده). Tek Chând then gives the chronogram بهار فقیر حقیر حقیر, which is equivalent to A.H. 1152 = A.D. 1739, for the date of completion of the work. Strangely, Dr. Rieu, p. 502, followed by Dr. Ethé, Bodl. Lib. Cat. No. 1756, in quoting the said chronogram reads بهار فقیر حقیر, and accordingly comes to the wrong conclusion that the date of completion is $1152 + 10 =$ A.H. 1162 = A.D. 1748. Our copy has بهار فقیر حقیر instead of بهار فقیر حقیر in Rieu's copy. In my opinion both the readings بهار فقیر حقیر and بهار فقیر حقیر, which convey no sense, are incorrect. The correct reading seems to be بهار فقیر حقیر حقیر و عبارت بهار فقیر حقیر حقیر حقیر.

Tek Chand also wrote a treatise on letters, entitled *جواهر الحروف* (lithographed in Kānpūr, A.H. 1267) and another on verbs, called *توادر المصادر* (see No. 811).

For further particulars of the author and the seven different editions of the work, made by Tek Chand himself, see Garcin de Tassy, *Histoire de la Littérature Hindoue*, i. p. 281; Rieu ii, p. 502 and 503; Blochmann, *Contributions*, pp. 28-30. Lithographed at Maṭhū'-ul-'Ulūm Press, Dillī, A.H. 1253, under the title *مصطلحات بهار معجم*.

Written in minute Nasta'liq. The handwriting of the latter portion of the MS., foll. 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, Shawwāl, A.H. 1184, we are told that the MS. is due to the penmanship of Indarman himself:

الحمد لله و العنة كه بالتمام رسيد منتخب كتاب بهار معجم تاليف
استادى مخدومى تيكچند بخط فقير حقير ... اندر من اول روز پنجشنبه
شهر شوال سنة دوازده از جلوس شاه عالم بهادر بادشاه غازی موافق سال هزار
و يكصد و هشتاد و چهار *

The signature 'Lewis Decosta' appears on the first page of the MS.

No. 815.

foll. 100; lines 21; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

A defective Persian dictionary of names, with their equivalents, grouped under numerous classes to which they belong.

Several folios are missing from the beginning, and the MS. opens abruptly thus:—

..... روز حساب - روز شمار - يوم 8 يوم الحساب و له دایم بما بدولت
و ایام عمر را - دامن 8 دامن يوم الحساب ده - آخرت - فردا - جزا -
خسر - محشر - رستخیز - رستاخیز *

The headings, one hundred in number, under which the names are grouped, run thus:—

اسامی بهشت - اسامی دوزخ - اسامی دنیا - اسامی زمانه
اسامی آسمان - اسامی زمین اسامی شهر اسامی سلاح -
اسامی نیر and so on.

The copy ends thus :—

اسامي جای - محل مکان خیام فرماید - با مردم
 نا اهل مبادم صحبت - کز مرگ بتر صحبت نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios.

The author frequently refers to *Shāraṭ Nāmāh* (see No. 791) and cites examples mostly from ancient poets such as *Khāqānī*, *Anwarī*, *Zuhūrī*, *Mujir-i Balaqānī*, *Khusrāu*, *Hasan Dihlawī*, *Sal-mān*, *Hāfiz*, etc. In some places he also quotes *Jāmi*.

Written in ordinary *Nasta'liq*.

Not dated ; 19th century.

No. 816.

fol. 75 ; lines 13 ; size, 9 × 5½ ; 6 × 3.

لُبُّ لُبَاب

LUBB-I LUBÂB.

A glossary of the names applied to various things.

Author : *Khwājah Amīr* خواجه امیر.

Beginning :—

بعد از حمد خداوند زمین و آسمان و نعمت رسول مقصود
 نگارن الشرح *

The author says in the preface that in A.H. 1233 = A.D. 1817 he compiled two works on the names of Persian infinitives بر اسماء مصادر but they were little known to Indians, and consisted also of Persian phrases and idioms. Subsequently in A.H. 1234 = A.D. 1818, he abridged the two works, and entitled the abridgment *Lub-i Lubāb* : it consists of thirty *Foṣl*.

The words explained are the various names of God, prophets, Imāms, angels, kings, ornaments, perfumeries, instruments, etc. etc.

Written in legible *Nasta'liq*.

Dated 4 *Shawwāl*. A.H. 1243.

ARABIC-PERSIAN DICTIONARIES.

No. 817.

fol. 162; lines 15; size 8 x 5; 5½ x 3.

مصادر

MAŞÂDIR.

A dictionary of Arabic infinitives explained in Persian.

Author: Qâdî Abû 'Abd Ullah ul-Husayn bin Ahmad uz-Zûzânî: قاضي ابو عبد الله الحسين بن احمد الروزني.

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy:—

..... اثره بما لامه تاو حتى آتيت على الحروف الصعيكه
وانتحت ما لامه الخ *

According to the author of the Buġyat-ul Wu'ât, fol. 183^b the author died in A.H. 486 = A.D. 1093. See also Hâj. Kha. vol. ii, p. 93; Rieu, p. 505.The arrangement, as given in Rieu *loc. cit.*, is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (سالم), irregular (اجوف), defective (ناقص) and re-duplicate (مضاعف) verbs, the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer, Leipzig Cat. p. 331; Dorn, St. Petersburg Cat. p. 203; Upsala Cat. p. 111; Rieu, Arabic Cat. p. 755.

Written in fair Naskh with occasional marginal notes and emendations.

The colophon, dated Ahmadnagar, 12 Muharram A.H. 1095, runs thus:—

سودة المدنب العاصي ابن محمد طالب زين العابدين في ثاني
عشر شهر محرم الحرام سنة خمس وتسعين بعد الالف في بلدة احمد
نكر من الله التوفيق *

In several places on the title-page the work is called تاج المصادر.
روزني.

Several notes and 'Arḍ-didāhs, one of which is dated A.H. 1106, are noted on the same title-page.

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Ālamgir's time, dated A.H. 1116.

Another of one عباد الله is dated A.H. 1188. The third, also disfigured, partly reads زين الدين . . بهادر and is dated A.H. 1226.

The original work is followed by a versified glossary of Arabic words explained in Persian, by بدیع Badi'ī, whose *Takhalluṣ* appears thus in the concluding lines :—

این چنین لفظ بدیعی را بدیعی نظم کرد
تا بود در روزگار از وی همین نام و نشان

Beginning of the glossary :—

از پس حمد خداوند زمین و آسمان
در لغة نظمى کدم همچون لکى عمان

It is written in ordinary minute *Naskh*.

No. 818.

fol. 99 ; lines 17 ; size $11\frac{3}{4} \times 6\frac{3}{4}$; 8×4 .

The same.

Another copy of Zūzani's *Maṣādir*, beginning as usual :

الحمد لله على سوابغ آلايه المسابقة افواجاً الخ *

Written in fair Indian Ta'liq.

Not dated ; 19th century.

No. 819.

fol. 153 ; lines 15 ; size $9\frac{1}{4} \times 6$; $6 \times 3\frac{1}{4}$.

دستور اللغة

DASTŪR-UL-LUGĀT.

A rare old grammatical dictionary.

Author : Abū 'Abd Ullah ul-Ḥusayn bin Ibrāhīm bin Aḥmad un-Naṭanzī ابو عبد الله الحسين بن ابراهيم بن احمد النطنزي.

Beginning:

الحمد لله الذي ابدع العالم بقدرته وخص بني آدم بكرامته الخ *

According to Brock. vol. i. p. 288, the author died in Jumâdâ II A.H. 499 = A.D. 1106 or Muḥarram, A.H. 497 = A.D. 1104.

The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet. Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters. It also deals with the conjugation of Arabic transitive and intransitive verbs. See Hâj. Khal. vol. iii. p. 227; Leidl. 102-4; Paris 4286; Ups. 10. A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal.

The preface in the present copy is not due to the author himself, but has been added by somebody else.

Written in fair Nasta'liq

Dated A.H. 1114.

No. 820.

fol. 104; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

تاج المصادر

TÂJ-UL-MAŞÂDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Maşâdir of Zûzani (see No. 817).

Author: Abû Ja'far Ahmad bin 'Alî ul-Maqqarî ul-Bayhaqî

ابو جعفر احمد بن علي المقرئ البيهقي

The author of the Buḡrat-ul-Wu'ât, (Lib. MS.), who says that Bayhaqî was born about A.H. 470 = A.D. 1077, and died in Ramadân. A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Hâj. Khal. vol. ii. p. 93.

This copy of Bayhaqî's Tâj-ul-Maşâdir deceptively begins thus with the preface of Zûzani's Maşâdir:—

الحمد لله على سوابغ آياته مسابقة افواجا و سوابغ نعمائه المتلاحقة

ازواجاً قال القاصي الامام الاجل السيد ابو عبد الله الحسين بن احمد الزوزني ... هذه مصادر ترجمتها و نقلتها و جردتها عن شواهد الحديث و الاشعار الخ *

A comparison with the following copy of Bayhaqi's *Tâj-ul-Mašâdir* will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zûzani's *Mašâdir*. The name of Zûzani, occurring in the third line of the present preface, has been panned through and corrected thus in the margin :

بدل - الشيخ الإمام ابو جعفر احمد بن على المقرئ البغوي *

In the preface (line 26), as well as in the colophon, the work is called *تاج المصادر*.

The author of the *Buġyat-ul-Wurât loc. cit.* calls this work "Fountains of dictionary" *ينابيع اللغة*. It is to be noticed however that it bears a close agreement with the *Mašâdir* of Zûzani in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqi's *Tâj-ul-Mašâdir* is an enlarged recension of Zûzani's *Mašâdir*.

The contents of the *Tâj-ul-Mašâdir* have been described in *Ethc.* Bodl. Lib. Cat. No. 1635. Lithographed, Bombay, 1301-1302.

Written in learned Naskh with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumâdâ A.H. 850, runs thus :

وقع القرائع من انتساج هذا الكتاب الميمون المبارك الموسوم بتاج
المصادر المنسوب بالبغوي ... يوم الاثنين اثنى عشر من شهر جمادى
الاولى سنة خمس و ثمانمائة على يد اصغف عبا الله الملك العميد
محمود بن محمد (illegible) غفر الله له *

Foll. 188-194 are supplied in a later hand.

A list of the contents occupies the first two fly-leaves at the beginning.

The original work is preceded by two short Arabic treatises :—

I.

الرسالة الحرفية العضدية *Risâlat-ul-Ḥarfîyat-ul-'Aḥudiyyah*, so called in the colophon.

Author : 'Aḥud-ud-Din 'Abd-ur-Raḥmân bin Aḥmad ul- Ījî
عضد الدين عبد الرحمن بن احمد الايجي.

Beginning :—

نبدية فائدة تشتمل على مقدمة و تنبيه و تقسيم و خاتمة الخ *

The treatise explains the meaning of the technical term *الوضع* and consists of a *Muqaddimah*, a *Tanbih*, a *Taqsim* and a *Khâtimah*.

Brook. vol. ii, p. 208, who fixes the author's death in A.H. 750 = A.D. 1355, calls the work *الرسالة الوضعية العضدية*. It is also known as *الرسالة الوضعية*, see Ahlwardt, Berlin Cat. No. 5309.

Written in a hasty but learned Naskh with marginal notes.

The colophon runs thus :

تمت الرسالة الحرفية العضدية بعون الله وحسن توفيقه على يد
 اضعف العباد سيد احمد بن سيد امام الحسيني المريغاني في مدرسة
 سلطان الزمان ... (illegible)

Not dated ; apparently 15th century.

The treatise is followed by some Arabic verses ascribed in the headings to 'Ali and Imâm Shâfi'.
 II.

المثلث al-Muṣallaṣ, by Abû 'Ali Muḥammad bin Mustanir ul-Basri, better known as Qutrub : المستنير البصري المعروف : القطرب.
 Beginning :—

قال ابو على القطرب هذا كتاب الفقه وسميته المثلث *

According to Hâj. Khal. vol. v, p. 373, the author died in A.H. 206. See also Ahlwardt, Berlin Cat. Nos. 7071-7073.

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings.

Written by the scribe of the copy of the Tâj-ul Maṣâdir.

Dated 24 Ramadân, A.H. 845.

The colophon is followed by a note, dated 22 Ramaḍân, A.H. 1120, in which the price of the Tâj-ul-Maṣâdir is recorded as rupees five only.

No. 821.

fol. 229 ; lines 27 ; size 10 × 7 ; 8 × 4½.

The same.

Another copy of Bayhaqî's Tâj-ul-Maṣâdir.

Beginning :—

الحمد لله رب العالمين حمداً يفوق حمد الشاكرين الم

The present copy is slightly defective towards the end, wanting only the last seven lines of the preceding copy.

Written in old learned Naskh with occasional marginal notes.

Not dated; apparently 14th century.

The title-page contains a list of the contents.

No. 822.

fol. 167; lines 15; size $10 \times 7\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

کتاب المصادر

KITÂB-UL MAŞÂDIR.

Another dictionary of Arabic infinitives, explained in Persian, on the model of Bayhaqî's Tâj-ul Maşâdir (see No. 820).

Author: Abû Bakr Muḥammad bin 'Abd Ullah ul-Bustî ابو بکر محمد بن عبد الله البستي.

Beginning:—

کتاب المصادر - تأليف الشيخ ابى بکر محمد بن عبد الله ... بن البستي رضى الله عنه - بسم الله الرحمن الرحيم الحمد لله رب العالمين *

On the next folio we find the following beginning which runs thus after بسم الله الرحمن الرحيم.

قال الشيخ ابو بکر مصنف هذا الكتاب *

The contents are similar to Bayhaqî's Tâj-ul Maşâdir, but they differ slightly in arrangement.

Written in learned Naskh with copious marginal notes

Not dated; apparently 15th century.

No. 823.

fol. 172; lines 19; size $12 \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

مذهب الاسماء

MUHADDAB-UL-ASMÂ.

A vocabulary of Arabic nouns explained in Persian.

Author: Maḥmūd bin 'Umar bin Maḥmūd bin Maṣṣūr ul-Qâḍi uz-Zanjî us-Sanjârî of the Shaybânî tribe. محمود بن عمر بن محمود بن منصور القاضي الزنجي السنجري ثم العربي من قبيلة شيبان.

Beginning:—

الحمد لله الذي خلق الخلق بقدرته الخ *

The work is noticed in Hāj. Khal. vol. vi, p. 273.

For another copy see No. 824.

The work is divided into twenty-eight *Kitāb*, each subdivided into three *Bāb*. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God أسماء الحسنی. The author enumerates the following sources:—

- کتاب البلغة - کتاب الاسامي الموسوم تا السعدي - الاسامي و الاسماء
and امطلاحات المنطق - المشاهير - الروضة - ترجمان القرآن - كفر الاسامي
عريب المصنف.

A correct and complete copy.

Written in fair Nasta'liq.

Not dated; 19th century.

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page:

کتاب مہذب الاسما فی مرتب الحروف تصنیف محمود بن عمرو بن
منصور القاضی الزنجی السنجری ثم العربی من قبيلة بني شيبان - کتبہ
حقیر حلقہ بدوش عالمان خدا بخش ابن مولوی محمد بخش خان مرحوم
۲۹ ستمبر سنہ ۱۸۷۹ *

No. 824.

fol. 183; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

A defective and incomplete copy of Maḥmūd bin 'Umar as-Sanjari's *Muḥaddḡab-ul Asmā*, beginning as above.

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy.

Written in ordinary Naskh.

Not dated; 19th century.

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS. was purchased for five rupees only
بقیمت پنجر پیہ خریدہ شد ۲۵ فروری سنہ ۱۹۰۲ ع

No. 825.

foll. 100; lines 5; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 1$.

نصاب الصبيان

NİŞÂB-UŞ-ŞİBYÂN.

The most popular Arabic-Persian vocabulary.

Author: Abû Naṣr Farâhî أبو نصر فراہی.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين قال الشيخ الامام
الاجل العالم بدرالحق و الشرع و الدين ... ابو نصر محمد بن الفراهي *

There are different readings of the author's name. Hâj. Khal. vol. ii, p. 559 gives the author's name as الشيخ بدر الدين ابى نصر and says that the latter versified the جامع الصغير of Muḥammad bin Ḥasan uṣh-Shaybânî (d. A.H. 187 = A.D. 802) in Jumâdâ U, A.H. 617 = A.D. 1220, entitling it لمعة البدر, on which 'Alâ-ud-Dîn Muḥammad bin 'Abd-ur-Raḥmân ul-Khujandî wrote the commentary ضوء المعة. The same Hâj Khal. vol. vi, p. 347, while noticing the present work, calls the author ابى نصر مسعود بن ابى بكر بن حسين and says that Sayyid Sharîf Jurjânî wrote an appendix تعليقه on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Ḥisâm ul-Harawî. In Fleischer Catalogue, p. 333, the author is called بدر الدين ابونصر الفراهي, while in the first Bodleian copy (Ethé, Bodl. Lib. Cat. No. 1636) he is called حسين الادبى and in No. 2381 ابو نصر محمد الفراهي. See also H. Blochmann, Contributions, p. 7.

The work is the most popular book in the East, especially in India. It has been edited in Persia, A.H. 1268; Tabriz, 1846; Isfahân, 1860; at Calcutta, 1819; Cawnpore, 1872; Lucknow, 1878; with a Turkish translation by Ibrâhîm Haqqî, Constantinople, 1886.

For other copies see Rieu ii, pp. 504 and 506; J. Aumer, p. 112; W. Pertsch, Berlin Cat. p. 214; E. G. Browne, Camb. Lib. Cat. pp. 236, 254 and 256; Ethé, Bodl. Lib. Cat. Nos. 1636-1639; Ethé, Ind. Office Lib. Cat. Nos. 2375-2383.

The MS. is full of interlinear and marginal notes and explanations.

Written in large Nasta'liq.

Not dated; apparently 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwursîd Nawwâb are found at the beginning of the copy.

No. 826.

fol. 38; lines 11; size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of Abû Naṣr Farâhîs Niṣâb-uṣ-Şibyân.

Beginning:—

همیگوید ابو نصر فراہی •

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ع and the Persian by ف.

Written in fair Nasta'liq, with occasional notes.

Not dated; 19th century.

Scribe: سید محمد علی پسر میر احمد علی خان.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found at the beginning and end of the copy.

No. 827.

fol. 31; lines 11; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Abû Naṣr Farâhî's Niṣâb-uṣ-Şibyân, beginning:

همی گوید ابو نصر فراہی الم •

Written in fair Nasta'liq.

Dated, A.H. 1160.

Scribe: نجیب الدین.

No. 828.

fol. 76; lines 5; size $8\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

The same.

A very correct and valuable copy of the same Niṣâb-uṣ-Şibyân, with learned interlinear and marginal notes throughout.

Written in beautiful Naskh within gold borders with an illuminated head-piece.

Dated Rabî' II. A.H. 1111.

Scribe: محمد طاهر الکازونی.

No. 829.

fol. 83; lines 18; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

شرح نصاب الصبيان

A commentary on the *Nisāb-uṣ Ṣibyān* of Abū Naṣr Farāhī.

The copy begins without a preface with the first *Qit'ah* thus:—

القطعة الأولى - يضم همزة وسكون وار ... أول نخستين يعنى باره
نخستين ازین کتاب الن *

Written in a hasty Nasta'liq.

Not dated; 19th century.

Some folios are written diagonally.

No. 830.

fol. 521; lines 21; size $9 \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

الدرّاج عن الصحاح

A'S-ŞURÂḤ MIN-AS-ŞIḤĀḤ.

A very valuable copy of the well-known abridgment of Jauharī's (*d.* A.H. 393 = A.D. 1002) famous Arabic dictionary, the *Şiḥāḥ*, with the addition of the Persian equivalents.

Author: Abul Faḍl Muḥammad bin 'Umar bin Khālid, commonly known as Jamāl-ul-Quraḡhī: أبو الفضل محمد بن عمر بن خالد المدعو بجمال القروشي.

Beginning:—

قل الفقير الى مولاه الغني به عن سواه الن *

In the conclusion the author says that he completed the work 16 Ṣafar, A.H. 681 = A.D. 1282, in Kāshgār, and that he made a fair copy of the original in Dalka'd, A.H. 700 = A.D. 1300.

The arrangement is that, as in the original work, the last letter constitutes the *Bāb* and the first the *Faḥḥ*. The words explained are repeated in red ink on the margin.

For other copies see Rieu ii. p. 507; E. G. Browne, Camb. Catalogue, pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i. p. 69; O. Loth, Arab. Cat. pp. 282-283; Ethé, Ind. Office Lib. Catalogue, Nos. 2388-2390; Ethé, Bodl. Lib. Catalogue No. 1645; Hāḡ. Khal. vol. iv, p. 102. Edited in Calcutta, 1812-1815; Lucknow, A.H. 1289.

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head-piece and a double page 'Unwān.

Not dated; 16th century.

A note on the fly-leaf at the beginning says that the copy was purchased by the writer of the note at Surat, in Rajab, A.H. 1222.

No. 831

fol. 376; lines 29; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the *Ṣurāḥ*, beginning as above. The subscription, giving the date of composition, found in the preceding copy, is wanting in the present MS.

Written in fair Naskh.

The original folios have been placed in new margins, and consequently the marginal notes, traces of which are still found here and there in the copy, are lost.

Not dated; 18th century.

No. 832.

fol. 394; lines 21; size 11×6 ; $7\frac{1}{4} \times 3\frac{1}{4}$.

كنز اللغات

KANZ-UL-LUGĀT.

An Arabic-Persian dictionary.

Author: Muḥammad bin 'Abd-ul Khāliq bin Ma'rūf محمد بن عبد الخالق بن معروف.

Beginning:—

جواهر كنوز لغات حمد و ستایش ثناء (read نثار) بركات حضرت

منكلمي النجم

In the preface the author tells us that he compiled this work from the *Ṣihāḥ*, *Mujmal*, *Dastūr*, *Maṣādir*, *Ikhtiyārāt-i Badī'i*, *Lugāt-ul-Qurān*, and *Sharḥ-i Niṣāb*. It is dedicated to Kār Giyā Sultān Muḥammad, who reigned in Ghān from A.H. 851 to 883 = A.D. 1447 to 1483. The preface ends with an eulogy on the Sultān's son and heir apparent Kār Giyā Mirzā 'Alī, who was put to death by his brother, A.H. 911 = A.D. 1505.

The words are arranged according to the first and last letters. Comp. Rieu ii, pp. 507 and 508, and Supplement, p. 120; E. G. Browne, Camb. Catalogue, pp. 240 and 241; Bûhâr Lib. Cat. vol. i, Nos. 250 and 251; Hâj. Khal. vol. v, p. 256; Ethé, Bodl. Lib. Catalogue, No. 1670; Ethé, Ind. Office Lib. Catalogue Nos. 2392-2396; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; W. Pertsch, Berlin Catalogue pp. 219 and 220. Rieu, Arab. Cat. Nos. 1019, 1382 and 1383, and Suppl. No. 878. The work was lithographed in Persia, A.H. 1283.

Written in ordinary Nasta'liq.

Not dated; 18th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân, of Patna, is found at the beginning and end of the copy.

No. 833.

fol. 380; lines 17; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

منتخب اللغات شاهجهانی

MUNTAKHAB-UL-LUGÂT-I- SHÂHJAHANÎ.

The well-known Arabic-Persian dictionary.

Author: 'Abd-ur Rashid bin 'Abd-ul Ġafûr ul-Husaynî ul-Madani ut-Tatawî عبد الرشيد بن عبد الغفور الحسيني المدني التتوي.

Beginning:—

سنایش و سپس مانک الملکی که تذکر آلی الخ *

The author, whose Persian dictionary فرهنگ رشیدی is noticed under No. 804, says in the preface to the present work that he compiled this work from the Qâmûs, the Şihâh and the Şurâh.

The work is dedicated to Shâh Jahân, and the date of composition is expressed, in a versified chronogram, found at the end of the following copy, by the words بی بدیل i.e. 1092-46 = A.H. 1046.

The words explained are arranged according to the initial and final letters.

Comp. Rieu ii, p. 510; W. Pertsch, Berlin Catalogue, p. 200; No. 2; E. G. Browne, Camb. Catalogue, p. 242; Ethé Bodl. Lib. Cat. Nos. 1672 and 1673; Cat. Codd. Or. Lugd. Bat. v, p. 160; Ethé, Ind. Office Lib. Catalogue Nos. 2398-2403; Cal. Madrasah Lib. Catalogue, p. 97; Bûhâr Lib. Cat. vol. i, p. 197. The work, also known as رشیدی عربی, has been frequently printed in India.

Calcutta, 1808, 1816, 1836; Lucknow, 1835, and A.H. 1286; Bombay, A.H. 1279. A reproduction of the work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816.

Written in fair Nasta'liq with an illuminated head-piece.
Not dated; 19th century.

No. 834.

fol. 247; lines 20; size $12\frac{1}{4} \times 8\frac{3}{4}$; $8\frac{1}{2} \times 6\frac{1}{4}$.

The same.

Another copy of 'Abd. ur-Rashid's Muntakhab-ul-Luġāt.

The preface is wanting in this copy, but the subscription, containing the date of composition, is found at the end.

It begins at once with the dictionary itself thus:—

ابتدا آغاز کردن - ابتدا خوراستن - ابتدا آزمودن و در بلا و رنج
نکندن الم *

Written in fair Ta'liq, by order of Sayyid Farḡat 'Alī.

Dated 3 Rabī' I, 1244 Faṣlī.

Scribe: حامد حسین

A seal, dated A.H. 1271, and bearing the following inscription, is found at the beginning of the copy عامی احمد حسین غفر الله ذنوبه

No. 835.

fol. 64; lines 13; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

شرح نصاب بدیع

SHARḤ-I NIṢĀB-I BADĪ'.

A commentary on the work نصاب بدیع Niṣāb-i Badī'.

Commentator: Lālā Tek Chand, with the takhalluṣ Bahār.

(See Nos. 811 and 814.)

Beginning:—

چون غرض از تسوید این حروف تحقیق الفاظ و حل معانی و توضیح
مضایع الم *

The original work مضایع بدیع, a copy of which is mentioned in Ethé, Ind. Office Lib. Catalogue, No. 2386, is a metrical Arabic-

Persian vocabulary in the form of *Qit'ahs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian.

The commentator has given full attention to the correct spelling and pronunciation of words.

The commentary itself begins thus on fol. 3^a.

مصر شهر و شهر ماه و ماه آب و خوف سهم - مصر بکسر عیم و سکون
صاد و راه معمولین نام شهری معروف *

An edition of the *Nasab Bid'ic* by Muḥammad Sharif, son of Shaykh Muḥammad Ashraf, will be noticed later on under "MSS. of Mixed Contents."

Written in legible Ta'liq.

Dated A.H. 1244.

TURKISH-PERSIAN DICTIONARY.

No. 836.

fol. 92; lines 13; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

(لغت ترکی)

(LUGAT-I TURKÎ.)

A vocabulary of Turkî or Oriental Turkish, explained in Persian.

Author: Faḍl Ullah Khân فضل الله خان.

Beginning:—

سبطان الله هولاة از انصیح عرب و عجم گل لا احصى ثناء *

The author calls himself a cousin of Sayf Khân Châkû *عمرو زاده* سيف خان که چاکو نژاد ... است and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince.

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says: that the king referred to is a namesake of the Prophet.

According to Rieu, p. 511, followed by Ethé, India Office Lib. Catalogue, No. 2437 the king was Aurangzib.

The work is divided into three *Bāb*.

The work was printed, with an improved arrangement, at the desire of Sir W. Ouseley, by Abd-ur Rahim, at Calcutta, A.H. 1240.

Written in legible Nasta'liq.

Not dated; 19th century.

HINDÎ-PERSIAN DICTIONARY.

No. 837.

fol. 105; lines 9; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 4$.

غرائب اللغات

GARÂ'IB-UL LUGÂT.

A dictionary of Hindi words, explained in Persian.

Author: 'Abd-ul Wâsi' Hânsawî عبد الواسع هانوى

Beginning:—

سبتھائک رب العزت عما یصفون الخ *

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult.

The work has been re-edited in an improved form by Sirâj-ud Din 'Alî Khân 'Ârzû; see No. 838.

Written in ordinary Ta'liq.

Not dated; 19th century.

14501

No. 838.

foll. 155; lines 26; size 14 × 8; 11 × 6.

غرائب اللغات

GARÂ'IB-UL-LUGÂT.

A Hindî-Persian dictionary arranged alphabetically.

Author: Sirâj-ud-Dîn 'Alî Khân, poetically surnamed Ārzû
سراج الدين عليخان المتخلص به آرزو.

Beginning:—

سبحانک لا علم لنا الا ما علمنا بعد حمد و سپاس معلم
الاسماء و صلوات و سلام افصح الفصحا الم *

We learn from the short preface that a certain scholar of India had compiled a dictionary, entitled غرائب اللغات, containing the Persian, Arabic and Turkî equivalents of Hindî words, which, however, was not free from defects. The present author, Ārzû, therefore prepared this revised and corrected edition of the work. The Ġarâ'ib-ul Lugât, to which Ārzû refers, is evidently the work of 'Abd-ul Wâsi' Hânsawî, noticed under No. 837. Comp. Rien iii, p. 1030; see also Sprenger, *Oude Catalogue*, p. 135; Garcin de Tassy, *Littér. Hindonie*, vol. i, p. 228.

Written in ordinary Ta'liq.

Dated Šafar, A.H. 1227.

PUSHTŪ DICTIONARY.

No. 839.

foll. 405; lines 12; size 11½ × 6½; 8 × 4.

فرهنگ ارتضائي

FARHANG-I IRTIḌÂ'Î.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindústânî.

Author: Muḥammad Irtidā Khān محمد ارتضا خان.

Beginning:—

تعمیدی که مقدسان ملا اعلیٰ بدای حرقی از طومارش بلا احصی
نذر علیک اختصار نمایند •

The author says that he belonged to the Afghān tribe 'Umar Khayl, and was the son of Nawwāb Amān Khān, the cousin of Amīr-ul Umārā Nawwāb Najīb-ud Daulah Bahādur. He then observes that although there were several excellent and useful Arabic and Persian dictionaries and grammars, no one had ever attempted to write one of the Pushtū dialect. To meet this want he wrote his work. He had cherished the hope of writing it for a long time, until he happened to come to Dīhli, where he was requested by Rājah Pearay Lal to compile a work on Pushtū words and phrases. He dedicates the work to صاحب سیف و القلم ناظم الدوله سیف الملک دوستدار خان. ارجیلد مستر ستن بادر شہادت جنگ.

The date of composition given in the preface as well as at the end is A.H. 1225 = A.D. 1810.

The work is divided into 166 *Faṣl*. It begins with Pushtū vocabularies, that is to say, lists of words arranged according to the various objects denoted by them, such as the names of the various parts of the body from head to foot; names of animals; names of grains, names of plants, flowers, etc. etc. The paradigms begin on fol. 24^b. Each verb has as subdivisions مصدر - ماضی - مضارع - فاعل - مفعول - امر - نهی etc. occasionally followed by phrases. The Pushtū words are followed by interlinear paraphrases in Persian and Hindūstānī, denoted on the margin by the letters ف (Persian) and ه (Hindūstānī). The Pushtū words, written in bold Naskh, are indicated by the letter پ.

Written in fair Ta'liq.

Dated, A.H. 1225.

Scribe: عبد الرحمن.

MISCELLANEOUS.

No. 840.

fol. 94; lines 15-19; size 9 × 6; 7 × 3½.

I. An anonymous glossary of Pārsī, Darī and Pahlawī words, explained in Persian.

Beginning:—

الحمد لله رب العالمين اما بپايد دانست كه اين زبان را
پارسي خوانند و دري و پهلوي و سبب آنست الخ *

The words are arranged in alphabetical order.

II. Fol. 8^a. Another anonymous glossary of Pārsī words used by Firdausī in the *Shāh Nāmāh*, arranged in alphabetical order.

Beginning:—

الحمد لله رب العالمين ترجمه الفاظ پارسي كه ملك الكلام
فردوسي شاهنامه بدان منظم ساخته *

III. Fol. 18. غرائب اللغات. *Ġarā'ib-ul Luġāt*. The Hindī-Persian Dictionary by 'Abd-ul Wāsi' Hānsawī (see No. 837).

The first two glossaries, written in learned Nasta'liq by one scribe, are not dated, but apparently belong to the seventeenth century; the third, written in ordinary Nasta'liq, is also not dated, and apparently belongs to the nineteenth century.

PROSODY, RHYME, POETICS, AND RHETORIC.

No. 841.

fol. 362; lines 12; size 9×5 ; $6\frac{1}{2} \times 3$.

المعجم في معانيير اشعار المعجم

AL-MU'JAM FÎ MA'ÂYÎR-I ASH'ÂR- IL 'AJAM.

A work on Persian metre, rhyme and poetical figures.

Author: Shams-i Qays شمس قیس.

Beginning:—

الحمد لله المنعوت بنعوت الجلال الموصوف بصفات التعال الخ *

For full particulars of the work and the author refer to the excellent edition by Mirzâ Muḥammad, published in the Gibb Memorial Series (London 1909). Comp. also Rieu Suppl. No. 190; Bûhâr Lib. Cat. vol. i, p. 203.

The present MS., which forms a part of the basis of Mirzâ Muḥammad's edition of the work, is somewhat abridged and lacks a part of the printed edition; viz. p. 3, line 17, to p. 6, line 8.

Of the two *Qism* into which the work is divided, the first, on metre, begins on fol. 21^b and the second, on rhyme, on fol. 182^b.

Written in fair Nasta'liq.

Dated 25 Rabi' II, A.H. 1183.

No. 842.

fol. 74; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

معيار الاشعار

MI'YÂR UL ASH'ÂR.

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry, ascribed by Muḥammad Sa'd Ullah, who edited the work with his own commentary, entitled *ميزان الافكار* A.H. 1264 = A.D. 1847 (see No. 843), to the celebrated Naṣir-ud-Dīn Tūsī (born A.H. 597 = A.D. 1200, died A.H. 672 = A.D. 1273). Fakhrī

ibn Muḥammad Amiri ul-Harawī, in his صنایع الحسن (see No. 848), also ascribes the present work to Naṣīr-ud-Dīn Tūsī.

Beginning:—

الحمد لله حمد الشاکرین و الصلوة اما بعد این مختصر بیست

در علم عروض و قوافی شعر تازی و فارسی *

The work is divided into a *Muqaddimah* and two *Fann*, as follows:—

Muqaddimah:—On the intrinsic value of poetry and arts connected with it: ذکر صنایع که شعر را بدان مقدمه در بیان مامیت شعر و ذکر صنایع که شعر را بدان تعلق باشد, in three *Faṣl*:—

(1) Definition of Poetry; fol. 1^b. فصل اول در حد شعر و تحقیق آن

(2) Variety of metres and rhymes in different languages, fol. 3^a. فصل دوم در اسباب اختلاف اوزان و قوافی در لغات

(3) Arts connected with poetry, fol. 3^b. فصل سیم در ذکر صنعتیاتی که شعر را بآن تعلق باشد

Fann I. On metres, fol. 4^a, comprising the following ten *Faṣl*:—

(1) on fol. 4^b:— در اشارت باجزای اولی شعر

(2) on fol. 6^b: در کیفیت اعتبار حرف متحرک و ساکن در شعر و اشارت بقطعی شعر

(3) on fol. 8^b: در اجزای قافیة شعر که از حرف متحرک و ساکن مولف شوند

(4) on fol. 10^a: در ارکان شعر که مولفست ازین اجزا

(5) on fol. 11^b. در بحر و دواثر

(6) on fol. 16^b. در تغیر ارکان و القاب آن و تفصیل فروع هر یک

(7) on fol. 28^a: در تفصیل اوزان مستعمل در هر بحر

(8) on fol. 53^b. در تغیر زیادت که تعلق بلرکان ندارد

(9) on fol. 54^b: در ذکر معانی بعضی القاب مذکور بپارسی

(10) on fol. 56^b: در بیان فایده صنعت علم عروض

Fann II. On rhyme, comprising the following ten *Faṣl*:—

(1) on fol. 57^b: در حد قافیة و اقسام آن

(2) on fol. 59^a: در بیان حروف و حرکاتی که اجزای قافیة باشد

(3) on fol. 60^b: در احکام این حروف

(4) on fol. 63^a: در انواع قوافی بنزدیک عرب

- (5) on fol. 64^a : در عیوب قوافی بنزدیک عرب
 (6) on fol. 66^b : در ذکر حروف و حرکات قوافی بنزدیک پارسی گوین و ذکر ردیف
 (7) on fol. 70^b : در انواع قوافی بنزدیک پارسی گوین
 (8) on fol. 71^b : در قافیه اصلی و معمول و ذکر شایگان
 (9) on fol. 72^b : در بعضی احکام قوافی بر مذهب پارسی گوین
 (10) on fol. 73^b : در عیوب قوافی فارسی

The *Miryār-ul-Ash'ār*, composed in A.H. 649 = A.D. 1251, was lithographed at Tihrañ in 1901, and also at Lucknow in A.H. 1282 with the commentary of Muḥammad Sa'd Ullah Murādābādī under the title *میزان الانکار فی شرح معیار الأشعار* (see No. 843).

Written in fair Nasta'liq.

Not dated; 18th century.

Presented to the library by Sarādat 'Alī Khān of Bankipore on November 6, 1918.

The MS. is worm-eaten, but fortunately the text is unaffected.

No. 843.

fol. 273; lines 11; size 10½ × 6½; 7 × 4.

میزان الانکار

MIZÂN-UL-AFKÂR.

A commentary on the *معیار الأشعار*, a work on prosody and rhyme ascribed to the celebrated Naṣīr-ud-Dīn Tūsī (see No. 842), with the text.

Commentator: Muḥammad Sa'd Ullah Murādābādī محمد سعد الله مراد آبادی.

Beginning:—

حمد وافر خارج از دائرة عروض بیان خالق را سزااست که بحر مدید

فیضانش سطح زمین را با این طول طویل بسیط ساخته است *

Qāḍī Muḥammad Sa'd Ullah was born at Murādābād in A.H. 1219 = A.D. 1804. He studied grammar under 'Abd-ur-Rahmān, a pupil of 'Abd-ul-'Alī Baḥr-ul-'Ulūm of Lakhnau. In A.H. 1239 = A.D. 1823 he attended the lectures of Shāh 'Abd-ul-'Azīz, and studied under Muḥammad Ḥayāt Lāhaurī, Shīr Muḥammad Khān and Muftī Muḥammad Ṣadr-ud-Dīn Khān Ṣadr-uṣ-Ṣudūr of Dihlī. In

A.H. 1243 = A.D. 1827 he went to Lakhnau where he studied for twenty-two years under Muḥammad Ashraf, Muḥammad Zuhūr Ullah, Muḥammad Ismā'īl Murādābādī and Ḥasan 'Alī Muḥaddis. He performed a pilgrimage in A.H. 1270 = A.D. 1853 and after his return went to Rāmpūr, of which place, according to some, he was appointed a Qāḍī in A.H. 1273 = A.D. 1856, and died there in A.H. 1293 = A.D. 1876. His other works are صفات القاموس - حاشية شرح ير - حاشية شرح سلم حمد - الله - نوارذ الوصول في شرح الفصول - زاد اللبيب الى دار العبيب - جفمني etc., etc. His son Ḥāfiẓ Luṭf Ullah was also an eminent scholar of Rāmpūr. See Ḥadā'iq-ul Ḥanafiyah, p. 489.

We learn from the preface that this is the revised edition of the commentary, the first edition of which Muḥammad Sa'd Ullah wrote in A.H. 1264 = A.D. 1847. It was lithographed at the Nawal Kishore Press, Lucknow, A.H. 1282. Sa'd Ullah wrote the work at the desire of Mirzā Muḥammad Riḍā Khān Bahādur Faṭḥ Jang, with the *takhalluṣ* Barq: مرزا محمد رضا خان بهادر فتح جنگ المتخلص به برق, and dedicated it to Wajid 'Alī Shāh, the last king of Awadh. The preface is followed by a biographical account of Naṣīr-ud-Dīn Tūsī, to whom the original work معيار الاشعار is ascribed (but see Rieu ii, p. 523), and who, according to the statement here, was born at Tūs on Saturday, 11 Jumādā I, A.H. 597 = A.D. 1200 and died at Bagdād on 18 Duḥijjah, A.H. 672 = A.D. 1273.

The commentary with the text begins thus on fol. 12^b:

الحمد لله ابن جمله خبريد باشد يا انشائي بهر حال حمد و ستايش

او تعالى است الخ *

Written in bold Nasta'liq.

Not dated; 19th century.

No. 844.

fol. 15; lines 17; size 9 × 5; 6½ × 3½.

A treatise on rhetoric and prosody.

Author: Sayyid Sharif Jurjāni صيد شريف جرجاني.

Beginning:—

قال السيد الامام ... على المشفق بالسيد الشريف الجرجاني *

The author has already been mentioned in connection with his popular work مبر (see No. 769).

The present work is divided into the following three *Bâb* :

- | | |
|-----------------------------|----------------------------|
| I. fol. 1 ^b . | الباب الاول في علم المعاني |
| II. fol. 5 ^b . | الباب الثاني في علم البيان |
| III. fol. 10 ^b . | الباب الثالث في علم البديع |

Written in a careless 'Ta'liq.

The copy is worm-eaten and pasted over with patches throughout.

Dated Shâhjahânâbâd, the seventeenth regnal year of Muḥammad Shâh.

Scribe : مغني جلال الدين الكلوي بنده حضرت مخدوم شيخ جمال شمس العارفين.

A seal of the scribe, dated A.H. 1156, is found at the end of the copy.

No. 845.

fol. 28 ; lines 15 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

جمع مختصر

JAM'-I-MUKHTAṢAR.

A short tract on Persian prosody and poetical figures.

Author : Waḥid Tabrizi وحيد تبريزي.

Beginning :—

چپس بيقيلس واجب التعظيمي را كه بتشريف نطق انسانرا
مشرف ساختہ الخ *

The author wrote the work for his brother's son.

For other copies see Rieu ii, p. 789 ; Ethé, Bodl. Lib. Cat. Nos. 1346-1347 ; J. Aumer, p. 121 ; G. Flügel, i. p. 206 ; Rosen., pp. 281 and 282.

Written in ordinary Nasta'liq.

Not dated ; 19th century.

No. 846.

fol. 43 ; lines 17 ; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

عرض سيفي

'ARŪḌ-I SAYFĪ.

The well-known treatise on Persian prosody.

Author : Sayfi Bukhārī سيفي بخاري.

Beginning:—

الحمد لله الذي جعل علم العروض ميزان الاشعار و الصلوة على
صاحب ديوان الرسالة و اهل بيته الطهار *

Manlānā Sayfi, also known as 'Arūḍī on account of his masterly ability in prosody, was a native of Bukhārā. He enjoyed the favour of the celebrated Mir 'Alī Shīr Nawā'i, and later on was appointed teacher of Mirzā Bāisangar. He was also a poet of distinction, and died after A.H. 905, (A.D. 1500), probably A.H. 909 (A.D. 1504). See Ḥabīb-us-Siyar, vol. iii, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end:

بنویس که هست فیضا تاریخش *

The work is variously known as عروض قافیه - عروض سبقي and ميزان الاشعار.

Comp. Rien ii, p. 525; W. Pertsch, Berlin Catalogue, p. 116; Hāj. Khal. vol. iii, p. 419; Ethé, India Office Lib. Catalogue Nos. 2046-2048. The work has been edited in Cawnpore, 1855; Calcutta, 1865, and by Blochmann, (text only) Calcutta, 1867; with English translation, under the title of "Prosody of the Persians," ib. 1872.

Written in learned Nasta'liq.

Dated 4 Shawwāl A.H. 1007.

Occasional marginal notes and emendations.

No. 847.

fol. 84; lines 15; size $7\frac{1}{4} \times 4$; $4\frac{1}{4} \times 2$.

The same.

Foll. 1-59. The 'Arūḍ-i Sayfi; beginning as usual. (See the preceding notice.)

Foll. 60-84. A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus:—

..... قوافی قطعها و یاتی ابیات غزل و قصیده را و ذکر این

چیزی که بمنزله آنها باشد بجهت آنست که شامل باشد *

and ends:—

و چون حال ردیف نسبت مجال قافیه مشابه حال آنکس بود او را

ردیف نام کردند - شعر *

قد تمت رسالتی بعون الوهاب امید که باشد همگین خیر و عوَاب
گر سهو خطائی شده باشد واقع رب اغفر لی انک انت التواب

There is a lacuna after fol. 64^b. On fol. 64^a the author mentions Jāmi as his teacher and adds the words نور الله تعالى مرقده after the latter's name. It is therefore evident that the work was written after the death of Jāmi which took place in A.H. 898 = A.D. 1492.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwāshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 848.

fol. 123; lines 13; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

Two treatises on Persian poetical figures and metres.

I.

Fol. 1-116 صنایع الحسن Sanâ'i-i-ul-Ḥasan. A rare work on poetical figures.

Author: Fakhrī ibn Muḥammad Amīrī ul-Ḥarawī فخری ابن محمد امیری الهروی.

Beginning:—

صنایع ثناء بی نهایت و بدایع حمد بلا نهایت مرعانی را که ترکیب
دلفریب انسانها بجزوهر جان و گوهر خرد خورده دان مرع ساخت *

The author, who calls himself, fol. 2^a, فخری ابن محمد امیری الهروی, tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He, therefore, conceived the idea of writing a short treatise on the subject, basing it on the works of experts. The name of the author's patron Shāh Ḥasan, to whom the work is dedicated, is thus introduced in the following lines of a versified Qit'ah at the beginning:

رَشکِ جم و فریدون نقد شجاع ذوالنون
چشم و چراغ ارنون شاه حسن خضایل

The author's royal patron is evidently Shāh Hasan (or Husayn) Argūn, king of Sind, who succeeded his father Shāh Beg Argūn in A.H. 928 = A.D. 1522 and died, after a reign of thirty-two years, in A.H. 962 = A.D. 1552.

Fakhri is also the author of a *Tadkirah* of poetesses, entitled *جواهر العجائب* (see No. 1098) which he wrote in the time of Muḥammad 'Isā Tarkhān, who took possession of Tattah after the death of Shāh Husayn Argūn and died in A.H. 974 = A.D. 1566.

The author enumerates in the beginning the works of the following authors as his sources:

Khwājah Naṣir-ud-Dīn Tūsī, Rashid-ud-Dīn Waṭwāt, Waḥid Tabrizi, Sharaf bin Muḥammad ur-Rāmi, Qaṭb-ud-Dīn, Shams-i Qays, the author of the *Miftāḥ*, Akbfash Nahwī and particularly names the *يداي الصنائع* of Amīr 'Atā Ullah Mashhadī and the *يداي افكار و صنايع اشعار* of Husayn Wā'iz Kāshifī, to which last our author frequently refers. Later on, fol. 5^b, he mentions thus the following works by their names:

مبعاد (read *معيار*) by Khwājah Naṣir-ud-Dīn Tūsī (see No. 842); *حدائق السحر و دقایق الشعر*: by Rashid-ud-Dīn Waṭwāt, dedicated to Khwārazm Shāh; *حدائق الدقائق* by Sharaf bin Muḥammad ur-Rāmi, dedicated to Uways bin Hasan Nūyān.

A copy of the work is noticed in Ethé, *Bodl. Lib. Cat.* No. 1371.

II.

Foll. 118-123. A small versified tract on Persian metres.

Author: Rashid Waṭwāt *رشید وطواط*.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام تلى نبیه محمد و آله

و صحبه اجمعين الخ *

The versified Qit'ah begins thus:—

هزج را گز تمام ارکان همی خواهي از مکرر

بگیر این وزن را یاد و بکن این قطعه را از بر

Rashid-ud-Dīn Muḥammad bin 'Abd-ul-Jalil ul-'Umari *رشید الدین محمد بن عبد الجلیل العمري* (called here in the preface *محمد بن عبد الجلیل العمري*), a most distinguished poet of his time, was attached to the courts of two sovereigns of the Khwāzm Shāhi dynasty, viz. Atsiz (A.H. 535-551 = A.D. 1140-1156), and his son Il-Arslān (A.H. 551-568 = A.D. 1156-1172), and died in A.H. 578 = A.D. 1182. Besides a *Diwān* (see *Rieu* ii, p. 553), and the present work,

he wrote a treatise on poetry entitled *حدائق السحر و دقایق الشعر* (see the notice on the preceding treatise), another work called *نوائد القلائد*, and a metrical translation of the sayings of 'Alī.

See *Habib-us-Siyar*, vol. ii, juz iv, pp. 169, 174.

Written in fair Nasta'liq.

Dated Kābul, A.H. 981.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwushid Nawwāb of Patna are found at the beginning and end of the copy.

No. 849.

fol. 83: lines 15; size $8\frac{3}{4} \times 5$; $6\frac{3}{4} \times 3$.

ریاض الصنائع تطب شاهي

RIYĀD-US-ŞANĀ'I-'I QUTUB SHAHĪ.

A treatise on prosody and rhyme.

Author: Ulfatī Ḥusaynī Sāwajī *الفقی حسینی ساوجی*.

Beginning:—

حمد و انبر و ثنای کامل مبدع و صانعی را شایان است که از امتزاج

ارکان تنصیر و از ادواج اصول موالید الم *

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to *Shāh 'Abd Ullāh*, that is to say 'Abd Ullāh Qutub *Shāh*, the sixth king of the Qutub *Shāhī* dynasty. He reigned A.H. 1020–1083 = A.D. 1611–1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is A.H. 1046 = A.D. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 850.

fol. 107; lines 17; size $9 \times 4\frac{3}{4}$; $6\frac{3}{4} \times 3$.

مجمع الصنائع

MAJMA'-UŞ-ŞANÂ'I'.

A treatise on poetical figures.

Author: Nizâm-ud-Din Aḥmad bin Muḥammad Ṣāliḥ Ṣiddiqi ul-Hasanî النظم لدين احمد بن محمد صالح صديقي الحسيني.

Beginning:—

الحمد لله الذي انعم علينا وهدانا الى الاسلام شكر زيادة از
انچه كه در تحرير و تقرير كنجود النجم *

At the end the author says that he wrote the work in A.H. 1060 = A.D. 1650, the twenty-fourth year of Shāh Jahān's reign. The date is also expressed by a chronogram at the beginning.

The work consists of the following four *Faṣl*:—

1. تقسيم كلام, various kinds of composition.
2. بدائع لفظي, word ornaments.
3. بدائع معنوي, conceits.
4. سرقات شعري, plagiarism in poetry.

Appendix—on technical terms.

Comp. Rieu ii, pp. 814 and 990; Ethé, Ind. Office Lib. Catalogue. Nos. 2088 and 2089. A copy of the work is preserved in the Bâḥâr Lib. (See Cat. vol. i, p. 204.)

Written in ordinary Ta'liq.

Dated 10 Duḥijjah, the fifteenth year of Muḥammad Shāh's reign (A.H. 1146).

Scribe: محمد قاسم ولد خان محمد ساكن كول.

A note by one Jalāl-ud-Dīn, grandson of Shaykh Jamāl Shams-ul-Ārifin, found at the end of the copy, says that the copy was transcribed for him.

No. 851.

fol. 79; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

The same.

A slightly defective copy of the same Majma'-uṣ-Şanâ'i'.

The MS. is defective at the beginning, and opens abruptly thus:—

..... بعد ازین هر جا که حضرت قبله گاهی مذکور شود مراد از آن حضرت است *

In the colophon of the present copy the author is called بعلوری instead of صديقي العيني.

Written in ordinary Ta'liq.

Dated, 1819.

Scribe: غنوعان سهای.

No. 852.

fol. 73; lines 17; size $9\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of the *Majma'-us-Şanā'i'*, beginning as usual.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 853.

fol. 24; lines 17; size $8 \times 4\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

An anonymous tract on Persian prosody.

The name of the author and the title of the work are not given anywhere.

Beginning:—

الحمد لله رب العالمين و الصلوة ... اما بعد این رساله ایست در علم عروض مشتمل بر مقدمه و یکباب و خاتمه *

It is divided into a *Muqaddimah*, one *Bāb* and a *Khātimah* as follows:—

Muqaddimah fol. 1^v:

مقدمه در بیان اموری که دانستن آن پیش از شروع در علم موجب بصیرتست و آن مشتمل است بر چند فصل *

Bāb, fol. 6^v:

باب در مقاصد که عبارتست از تفصیل بحر و ذکر اقسام آن بحسب زحافات و تصرفاتی که واقع میشود و آن مشتمل است بر نوزده بحر *

Khâtimah, fol. 18^a :—

در بیان اوزان رباعی و دوایر و کج و آن مشتمل است بر
در فصل *

In several places the metres are illustrated by verses of Sayfi i.e. Sayfi Bukhârî, who died after A.H. 905 = A.D. 1500 (see No. 846).

Written in minute Naskh with an illuminated head-piece.

Dated Rabi' II, A.H. 1101.

Scribe : محمد طاهر.

No. 854.

fol. 112; lines 11; size $12\frac{1}{2} \times 8$; $7 \times 4\frac{1}{2}$.

Two treatises by Sirāj-ud-Din 'Alī Khān Ārzū سراج الدین علی 'Alī Khān Ārzū, for whose life see No. 399.

I. foll. 1-75. *Mauihat-i 'Uzmā* مؤهبت عظمی.

A treatise on rhetoric.

Beginning :—

فصاحت مایه معانی پردازان ستایش کلیمی است کلام آفرین
النم *

The treatise is divided into several chapters (*Bāb*) as follows :—

- | | |
|---------------------------------|------------------------------------|
| I.—on fol. 7 ^a . | باب اول در اسناد خبری |
| II.—on fol. 9 ^a . | باب دوم در احوال مسند الیه |
| III.—on fol. 28 ^a . | باب سوم در احوال مسند |
| IV.—on fol. 36 ^b . | باب چهارم در متعلقات فعل |
| V.—on fol. 43 ^a . | باب پنجم در قصر |
| VI.—on fol. 49 ^a . | باب ششم در انشا |
| VII.—on fol. 62 ^b . | باب هفتم در وصل و فصل |
| VIII.—on fol. 68 ^b . | باب هشتم در ایجاز و اطناب و مساوات |

In the conclusion the author says that the work is the first of its kind ever written.

II. fol. 76-112. *Aṭīyah-i Kubrā*, عطیة کبری, on metaphor and simile.

Beginning :—

دیباچه بیان معانی سپاس حضرت سخن آفرینی است که طایع
بشری را مایل محاکات گردانید النم *

It is divided into several sections called *بعض* as follows:—

on fol. 78 ^b .	بعض بیان
on fol. 79 ^b .	بعض تشبیه
on fol. 101 ^b .	بعض حقیقت و مجاز
on fol. 109 ^a .	بعض امثال
on fol. 111 ^a .	بعض کنایه
on fol. 112 ^a .	بعض تعریض

On fol. 78^b the author says that no work on this subject was ever written by any one else.

The work has been lithographed at Cawnpore, 1897.

Written in clear Ta'liq.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwāshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 855.

foli. 31; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

Two treatises by Shams ud-Dīn Faqir شمس الدین فقیر.

The author, a poet of no small distinction, has already been mentioned in connection with his *Diwān* (see No. 411).

I. foll. 1-13. خلاصۃ البدیع *Khulāṣat-ul-Badī'*.

A tract on rhetoric and figurative speeches.

Beginning:—

سبحان الله من ناقص را که عمر بی مثال هیچمدانی صرف ملازمت
جهل نموده ام الخ *

The author says in the preface that he compiled this work from the *مفتاح* of Sakkāki (i.e. the well-known work *Miftāḥ-ul-'Ulūm* by Sirāj-ud-Dīn Abū Ya'qūb Yūsuf bin Abī Bakr bin Muḥammad bin 'Alī us-Sakkāki (d. A.H. 626 = A.D. 1229) and the *مطول* of 'Allāmah Taftāzānī (i.e. the commentary on Sakkāki's *Miftāḥ*) by 'Allāmah Sa'd-ud-Dīn Mas'ūd bin 'Umar ut-Taftāzānī (d. A.H. 791 = A.D. 1388).

It is divided into a *Muqaddimah*, two *Faṣl* and a *Khāṭimah*, as follows:—

Muqaddimah, on fol. 2^b: مقدمه در بیان مجمعی از تعریف فصاحت و بلاغت.

Faṣl I, on fol. 3^a :

فصل اول در بیان صنایع معنوی

Faṣl II, on fol. 9^a.

فصل دوم در بیان صنایع لفظی

Khâtimah, on fol. 12^a.

خاتمه در بیان سرقات شعری

II. foll. 15-32. رسالة وافية في علم العروض والقافية

Wāfiyah fi 'Ilm-ul-'Arûḍ wa'l Qâfiyah. A treatise on prosody and rhyme.

Beginning :—

بعد از تقدیم حمد مبدعیکه سبب (sic.) دنیا و آخرت با کمال تقطیع
و موزونیت ساخته و پرداخته ارست اله *

The work consists of two *Rukn* :

I, on fol. 15^b.

رکن اول در علم عروض

II, on fol. 28^a.

رکن دوم در قوانین

The date of composition, A.H. 1162 = A.D. 1748, is expressed by chronograms at the end.

Written in a careless Ta'liq.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 856.

foll. 149 ; lines 9 ; size $9\frac{1}{2} \times 6$; $8 \times 3\frac{1}{4}$.

فانوس خیال

FÂNÛS-I KHAYÂL.

A treatise on Persian grammar and prosody.

Author : Abul Fakhr Arshad Ashraf with the *takhalluṣ* Khayât
ابو الفخر ارشد اشرف متخلص بخيال.

Beginning :—

بعد حمد نا محدود کس بیگسان و درود نا محدود شفیع واپسان اله *

The work begins with a wordy preface. The author commenced the work in A.H. 1187 = A.D. 1773, for which he gives one hundred *târikh* in the preface, and completed it in A.H. 1190 = A.D. 1776, for which he gives another one hundred *târikh* at the end.

The author deals at great length with the meanings of the detached letters and their permutations.

Written in ordinary Ta'liq.

Dated Ramadân, A.H. 1228 Faṣlî.

No. 857.

fol. 96; lines 12; size $10 \times 6\frac{1}{2}$: $6 \times 3\frac{3}{4}$.

چار شربت

CHÂR SHARBAT.

A treatise on Persian prosody and rhyme, idioms, figurative speeches, etc.

Author: Mirza Muḥammad Ḥasan Qatīl قاتیل حسن میرزا.

Beginning:—

نظوت فروشی زبان فصیح بیادان بلیغ کلام با برک کل شاداب الهم •

The author, who has already been mentioned under No. 434, says at the beginning of this work that after two and a half years' stay at Kālpi, when he returned to Lucknow in A.H. 1217 = A.D. 1802, he wrote the work at the request of Mir Sayyid Muḥammad, son of Mir Amān 'Alī.

The work is divided, as its title indicates, into four *Sharbat*, each subdivided into several sections termed بخش - ایام - چنانغ.

Contents:—

Sharbat I, on prosody and rhyme, in two *Chānāg*, the second of which comprises nine *Ayāg*, on fol. 5^a.

Sharbat II, on idioms and figurative expressions, in one *Chānāg*, on fol. 33^b.

Sharbat III, on rhetorical expressions, wrong phrases used in India, and models of epistolary compositions, in three *Chānāg*, on fol. 44^a.

Sharbat IV, on Turkī grammar and vocabulary, in one *Chānāg*, on fol. 89^a.

See Rieu ii, p. 795. The work has been edited with marginal notes by Muḥammad Gulām Jabbār, Lucknow, 1887.

Written in fair Ta'liq.

Dated 15 Dulqa'd, A.H. 1253.

Scribe: سید اشرف علی رضوی.

No. 858.

fol. 104; lines 15; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

میزان العروض

MIZÂN-UL-'ARÛD.

An extensive work on prosody.

Author: Motî Râm Mirathî موتی رام میراثی.

Beginning:—

سبحان الله خدای یکتا - بی آلت و عون عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates جمن مارس صاحب (?). He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfî. It, says the author, forms the basis of his work.

The title forms a chronogram for A.H. 1223 = A.D. 1808, the year in which the work was commenced. The date of completion, 28 Safar, A.H. 1224 = A.D. 1809, is given at the end of the work.

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e.g., conquest of Bangalore by Lord Cornwallis in A.H. 1205 = A.D. 1790, fol. 39^a; appointment of Sir John Shore as Governor-General in A.D. 1791, fol. 39^a; arrest of the traitor, Gulâm Qâdir Khân, the Rohilla chief, by Nawwâb 'Alî Bahâdur Marhattah, A.H. 1203 = A.D. 1788, fol. 97^a. On fol. 101^a he gives the *târîkh* of the birth of his son, Shaykh Sibgât Ullah Muftî of Mirath, in A.H. 1189 = A.D. 1775.

Written in fair Ta'liq.

Not dated; 19th century.

No. 859.

fol. 40; lines 16-19; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

میزان الاشعار

MIZÂN-UL ASH-'ÂR.

A treatise on the art of rhyming.

Author: Muḥammad Sa'd محمد سعد.

Beginning :—

جواهر زواهر ثنا و محمديت سزاوار حضرت داوراست که علم عروض را
موجب معرفت اوزان صحيح و سقيم اشعار ساخت *

In the short preface the author says that while he was engaged in studying works on the art of rhyming, he came across several treatises on the subject too difficult to be understood. He particularly names the *معيار الاشعار* of Naṣīr-ud-Dīn Tūsī and the *عروض* of Sayfī Bukhārī. He therefore wrote the present treatise in an easy style, dividing it into a *Muqaddimah*, nineteen *Bāb* and a *Khātimah*. This Muḥammad Sa'd seems to be identical with the author of the *عائیه* and of several other works on grammar, rhyme, prosody, etc. See No. 771.

Foll. 25-40. An extract from the *معيار الاشعار*.

Beginning :—

الحمد لله رب العالمين ... باید دانست که شعر بالکسر در لغت
دانستن است و در امطلاح گفتن کلام موزون است النح *

The arrangement and the substance are the same as in the text.

The text is written in ordinary Nasta'liq by لعلچند, and is dated the forty-seventh year of Aurangzib's reign (A.H. 1116).

The extract is written in careless Indian Ta'liq without a date, apparently in the 18th century.

No. 860.

foll. 19; lines 15; size $8 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

رسالة عروض

RISĀLAH-I 'ARŪḌ.

A very modern treatise on prosody.

Author: Yūsuf Husayn Shabīd یوسف حسین شہید.

Beginning :—

الحمد لله الذي اما بعد بنده زولیده حریق ذبیره پریشانی *

If would appear from the preface that the author wrote this tract as a reply to Shaykh Mahdī Bakhsh's treatise on the same subject, which the latter sent to one Nawwāb Ja'far Ḥasan Khān Shāhib.

Written in fair Nīm Shikastah on various coloured paper.

Not dated; latter half of the 19th century.

A note on the title-page, dated Patna 1905, says that the MS belonged to Sayyid Saḡdar Nawwāb of Patna.

ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS.

No. 861.

fol. 605; lines 15; size 13 x 7½; 8½ x 4½.

رسائل الامعاز

RASÂ'IL-UL I'JAZ.

The well-known work on epistolography and elegant prose-writing, consisting of official documents and of the author's own letters.

Author: Amîr Khusrâu of Dihli امير خسرو دہلوی.

(See No. 125).

Beginning:—

هذا الكتاب بفضل الله ذي الكرم - انشاءت سحر الصيد النجى

و النسم •

After eulogising the reigning sovereign, 'Alâ-ud-Din Muhammad (A.H. 696-716 = A.D. 1298-1316) and his son and successor Qutb-ud-Din Mubarak Shâh (A.H. 717-721 = A.D. 1317-1321), the author gives a detailed description of the nine kinds of Persian prose and adds a tenth, which he says is his own.

In the conclusion, fol. 602^a, the date of the completion of the work is given as A.H. 719 = A.D. 1319.

The work, entitled رسائل الامعاز or امعاز خسروى, consists of five *Risâlah*, divided into *Khat*, which are again subdivided into *Harf*. See Rieu ii., p. 527; Eth., Bodl. Lib. Catalogue, No. 1337; W. Pertsch, Berlin Catalogue, p. 1006. Comp. also Elliot, History of India, vol. iii, p. 566.

The whole work has been lithographed under the title امعاز خسرو, Lucknow, 1876, and the first *Risâlah*, in the same place, 1865.

A very splendid and neat copy, written in bold Nasta'liq with an illuminated head-piece and a double-page 'Unwân.

An index of the contents occupies the first four folios of the MS.

Written for Mahārājah Sri Kāshī Narāyan Sri Isri Parshād Narāyan Singh.

Dated December 1848.

Scribe : پندت شیو پرشاد.

No. 862.

fol. 351; lines 15; size $12\frac{1}{2} \times 8$; $8 \times 4\frac{1}{2}$.

The same.

Another copy of Amir Khusrau's Rasā'il-ul-I'jāz, beginning as above.

Occasional marginal notes.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 863.

fol. 114; lines 9; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

رقعات جامی

RUQĀ'ĀT-I JĀMĪ.

Another copy containing the collection of Jamī's letters (see No. 189 xviii); beginning as usual:—

بعد از انشاء صحائف ثناء محمدرت الخ *

Written in Indian Ta'liq with marginal and interlinear glosses.

Dated 10 Ramaḍān, A.H. 1241.

Scribe : شیخ جلال الدین

No. 864.

fol. 63; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

The same.

A slightly defective copy of Jāmī's letters, beginning as usual.

The MS. is defective towards the end and breaks off with the following words:—

رقعة اخري باسم سبحة تقويت امور دين و تمشيت احكام شرع
منين •

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 865.

fol. 83 ; lines 15 ; size $8\frac{1}{2} \times 5$; 6×3 .

رقعات جامي و ميرم سياه

RUQA'ĀT-I JĀMĪ WA MĪRAM SIYĀH.

The letters and specimens of refined prose-writings by Jāmi and Miram Siyāh Qazwini.

I. بعد از انشاء صحايف ثناء و معصودت الله الذي انزل على عبده
Jāmi's letters, fol. 1-35 (see above), beginning:—

الكتاب الحج •

See Ethé, Bodl. Lib. Catalogue, No. 894, 35 ; No. 895, 35 ; No. 896, 20 and No. 966 ; Ethé, India office Lib. Catalogue, Nos. 1387-1389 ; G. Flügel i, pp. 264 and 265 and iii, p. 542. These letters have been edited in the 'Selections for the use of the Students of the Persian Class,' vol. vi, Calcutta, 1811.

The collection is also known as منشآت جامي - ديوان الرسائل and

II. بعد انشاء حمد و ثناء بيحصد بادشاهی را که از ازل تا ابد الحج •
The letters of Miram addressed to contemporary kings and others. For the author see No. 232 in this catalogue.

Beginning:—

•

See Ethé, India Office Lib. Catalogue, Nos. 2061 and 2062.

Written in a learned minute Nasta'liq with an illuminated but faded head-piece.

Not dated ; apparently 17th century.

From a note on the title-page of Jāmi's collection of letters, it would appear that it was compared with the copy written by Jāmi himself.

No. 866.

fol. 233; lines 19; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 5$.

مخزن الانشا

MAKHZAN-UL-INSHÂ. ✓ ?

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse.

Author: Ḥusayn bin 'Alī ul-Kāshifī حسین بن علی الکاشفی.

Beginning:—

هو الاول و الآخر و الظاهر حمد خداوند سرايم فخصت • تا شود

این نامه بنامش درست •

The preface contains an eulogy on the reigning sovereign, Sultān Ḥusayn, and on the author's patron, Mir 'Alī Shīr, to whom the work is dedicated. The author has been mentioned before, (No. 498). The date of completion of the present work, 4 Jumādā, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram:—

سال و روز و مه اتمام نوشت - به چهارم ز جمید الثاني •

The work is divided into a '*Unwān*, three *Ṣaḥīfah* and a *Khātimah*, as follows:—

'*Unwān*: What a *Kātib* must know, fol. 4^a.

Ṣaḥīfah I and II: Forms of address (خطابيات) and answers (جوابيات), fol. 4^b.

Ṣaḥīfah III: On the various matters which have to be stated, fol. 118^b.

The third *Ṣaḥīfah* is preceded by a short introduction in which the author says that after completing the first two *Ṣaḥīfah* he had no further intention of writing the third, but he did so at the strong desire of Khwājah Afdal-ud-Din Muḥammad.

The *Khātimah*, treating of the forms of prayers used in letters, begins on fol. 227^a.

The forms of Arabic and Persian expressions are tabularly arranged.

The work is noticed in Rieu, ii, p. 528. See also Hāj. Khal. vol. v. p. 466.

For the author's work *مصحف شامي*, the contents and arrangement of which are identical with the present work, see *Ethé, Bodl. Lib. Catalogue*, Nos. 1357-1358.

Written in fair Nasta'liq.

Dated, *Dulqa'd*, A.H. 960.

Scribe: *الله بخش لنگا لافری*.

Some folios, after fol. 198, are misplaced, and the right order seems to be:

fol. 118, 122-125, 121, 119-120, 126-141, 140, 143-148, 142, 150.

No. 867.

fol. 150: lines 20; size $14\frac{1}{2} \times 8\frac{3}{4}$; 9×5 .

مکاتبات علامی

MUKĀTABĀT-I 'ALLĀMĪ.

A collection of the letters written by Abul Faḍl, the prime minister of Akbar, collected by 'Abd-us-Ṣamad bin Afdal Muḥammad *عبد الصمد بن افضل محمد*.

Beginning:—

گونا گون نیایش مرد اورپی را سزد که وجود بشر را از کار خانۀ عبادت
کسوت حیات پوشانید الخ *

The editor, who calls himself the sister's son of Abul Faḍl, says that he commenced the present collection shortly after Abul Faḍl's death (A.H. 1011=A.D. 1602) and completed it in A.H. 1015=A.D. 1606, for which the title forms a chronogram.

This collection, which is generally called *مکاتبات ابو الفضل* or *انشای ابو الفضل*, is divided into the following three parts called *Daftar*:—

- I. Letters written in Akbar's name to kings and Amirs
fol. 2^a.
- II. Letters written by Abul Faḍl to Akbar and Amirs.
fol. 32^a.
- III. Miscellaneous letters, select extracts and other pieces
of refined prose, fol. 87^a.

Comp. *Rieu*, i, p. 396; *G. Flügel*, iii, p. 286; *Morley*, p. 109; *Ethé, Bodl. Lib. Catalogue* Nos. 1378-1383. The *Inshā-i Abul*

Faḍl has been printed at Calcutta, 1810; lithographed, with notes by Maqbûl Aḥmad Gûpāmû'î, Lucknow, A.H. 1262, and edited, with marginal notes from various sources, by Muḥammad Hâdi 'Alî, A.H. 1280.

Written in fair Nasta'liq. The first part or *Daftar* is dated Lucknow, A.H. 1226; the second and third respectively 10 Rabi' II and 14 Rajab of the same year.

No. 868.

fol. 83; lines 14; size $9\frac{3}{4} \times 6$; $7\frac{1}{2} \times 4$.

The same.

A fragment of the same collection of Abul Faḍl's letters, defective both at the beginning and end.

It opens abruptly thus:—

..... بموقف عمر بن مقدس حضرت قبله گاهی ملائی امید گاهی

دامت برکاته میرساند الخ *

This seems to be a portion of the first part of the *Mukâtabât-i 'Allâmî*. Most of the folios are misplaced or lost. The MS. is in a very damaged condition. The headings are omitted in several places.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 869.

fol. pp. 228 (fol. 114); lines 17; size $10 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

مکاتبات علامی (دائر چهارم) ✓

MUKÂTABÂT I 'ALLÂMÎ (FOURTH DAFTAR).

The extremely rare fourth *Daftar* of Abul Faḍl's letters.

This collection, endorsed on the title-page: مکاتیب دفتر چهارم contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullah Khân Uzbek (son of Sikandar Khân), who ascended the throne of

Samarqand and Bukhārā in A.H. 990 = A.H. 1582, and died in A.H. 1005 = A.D. 1597.

Beginning :—

بعد از حمد بسیار مریدان واحد القاری را که تمامی روی زمین را
کرسی بکوسی تا دور دوار از ذوالفقار منور شمع شجاعت و عظمت خود
عموار ساخت انجم *

The remaining fifty-one letters are written by Abul Faḍl himself to the following persons :—

- (1) Prince Murād, pp. 15-40.
- (2) Prince Dāniyāl, pp. 40-53.
- (3) Emperor Akbar, pp. 53-66.
- (4) Maryam Makāni, pp. 66-78.
- (5) Prince Salim, pp. 78-91.
- (6, 7 and 8) Maryam Makāni, pp. 91-98.
- (9) Begam Jū, pp. 99-101.
- (10 and 11) Maryam Makāni, pp. 101-105.
- (12) Shaykh Mubārak (Abul Faḍl's father), pp. 105-108.
- (13) His mother, pp. 108-112.
- (14) Abul Fayḍ Fayḍi Fayyādi (Abul Faḍl's brother), pp. 112-117.
- (15) A friend, pp. 117-121.
- (16) Shaykh 'Abd-ul-Hayy (Abul Faḍl's teacher), pp. 121-124.
- (17 and 18) A *Murshid*, pp. 124-129.
- (19) Ḥakīm Shaykh Binā, pp. 129-132.
- (20) Ḥakīm Humām, pp. 132-134.
- (21 and 22) Ḥakīm Masīḥ-uz-Zamān, pp. 134-140.
- (23) Ḥakīm Fath Ullah Shīrāzi, pp. 140-142.
- (24) Mīr Ashraf Munshī, pp. 142-143.
- (25) 'Urfī Shīrāzi, pp. 143-147.
- (26) Maulānā Shikībī, pp. 147-149.
- (27) Khwājah Ḥusayn Ṣanā'ī (Maṣḥadi), pp. 149-153.
- (28) Makhdūm ul-Mulk, pp. 153-157.
- (29) A friend, pp. 157-159.
- (30) A Sayyid friend, pp. 159-161.
- (31) A Qādi, pp. 161-163.
- (32) Shaykh Najm-ud-Dīn, pp. 163-166.
- (33) Shaykh Badr-ud-Dīn Nāgūrī, pp. 166-169.
- (34) Shaykh 'Abd-un-Nabī, pp. 169-172.
- (35) Shaykh Naṣīr-ud-Dīn Sanbbālī, pp. 172-174.

- (36) A friend, pp. 174-177.
- (37) Shaykh 'Abd Ullah Badā'ūnī, pp. 177-179.
- (38) Shaykh Janhar Sarhindī, pp. 179-183.
- (39) Shaykh 'Abd-us-Samī' Jaunpūri, pp. 183-186.
- (40) Shaykh Abul Fath Khayrābādī, pp. 186-187.
- (41) Shaykh 'Uḡmān Dihlawī, pp. 187-190.
- (42) Shaykh Muḥammad Qā'im Multānī, pp. 190-192.
- (43) Shaykh 'Abd-ul-Gafūr, pp. 192-193.
- (44) Mīrān Ṣadr-i Jahān, pp. 193-196.
- (45) Shaykh Nizām Pānī Patī, pp. 196-199.
- (46) A Sayyid friend, pp. 199-202.
- (47) Shaykh Ja'far Bhakarī, pp. 202-204.
- (48) Ḥafīẓ Bāqī Khān, pp. 204-205.
- (49) Khwājah 'Abd-us- Sattār, pp. 205-208.
- (50) Mīr Ya'qūb Kashmīrī, pp. 208-211.
- (51) A friend, on the death of Fayḍī, pp. 211-217.

Amir Haydar Bīlgrāmī in his Sawānīh-i Akbarī, followed by Muḥammad Ḥusayn Āzād in his Darbār-i Akbarī, mentions the fourth *Daftar* of Abul Faḍl, which, however, was hitherto not found in any copy of Abul Faḍl's letters.

The present MS. was transcribed from a copy belonging to Mir Ḡulām 'Alī Āzād's library, which, strangely, was not known to the author of the Darbār-i Akbarī, a grandson of Ḡulām 'Alī Āzād. The first copy from the original MS. was secured by Sayyid Ḥasan Bīlgrāmī, A.H. 1217, and subsequently the present MS. was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulavī 'Abd-ul-Jalīl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'liq.

Dated July, 1918.

Scribe:—

سید علی احسن المتخلص به احسن و المدعو به شام میل بلگرامی
ثم المارهوری •

No. 870.

fol. 22 ; lines 12 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

دیباجہ نوری

DĪBĀCHAH-I NAURAS.

Preface to Nauras, a treatise on Indian Music, written in ornate prose, by Zuhūrī ; see No. 284, III.

Beginning :—

سرود سراپان ششزکده قال النخ *

Written in fair Nasta'liq, sometimes diagonally.

Not dated ; 19th century.

No. 871.

fol. 161 ; lines 5-12 ; size $9 \times \frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3$.

رسائل طغرا

RASĀ'IL-I ṬUGRĀ.

A collection of the refined prose-writings of Ṭugrā, similar to the one noticed under No. 333.

Beginning :—

ثغای بهار پیروانی که انگشت سبز را بدانهای شبنم النخ *

Written in fair Nasta'liq.

Dated 12th Sha'bān, A.H. 1258.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurs̄hid Nawwāb are found at the beginning and end of the copy.

No. 872.

fol. 469; lines 19; size 13 × 8; 9 × 5½.

مجمع الافکار

MAJMA' UL-AFKÂR.

A very valuable and interesting MS. containing a vast collection of important letters, *farmâns*, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings.

The title مجمع الافکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus:—

این نسخه که همچو گل ورق بر ورق است
از رشک صفاش گل بزیار عرق است
گر صد ورق است در گلستان گل را
هر صفحه این هزار گل را ورق است
بر صفحه عمیر منیر مستفیدان خرد و دانشوری و مکاتبان جرعه
فضل و هنر پروری محضی نماند اله *

The earlier portion of the work consists of a collection of selected prefaces to various well-known works:—

1. Mirzâ Jalâl-ud-Din Tabâ-Tabâ't's preface to the collection of Arabic and Persian *Inshâs* entitled *Riyâd-i Fayḍ*, fol. 1^b.

Beginning:—

یگانه ایزد سخن آفرین و برانده چرخ برین را یکدام زبان نام آفرین
خوانی برم اله *

2. Preface to *Muraqqa'*, by the same Mirzâ, fol. 5^a.

Beginning:—

جهان جهان آفرین جهان آفرینی را که تصویر کلک تقدیرش از مربع
اختران سپهر اله *

3. Preface to the *Sab' Sayyârah* of Zulâli (see No. 282), by Mirzâ Jalâl, written in A.H. 1044 = A.D. 1634, fol. 6^a.

Beginning:—

بذام ایرد زهی برتری باید سخن و سخنوری و والا گوهری گوهر
معنی و معنی پروری اله *

4. Mirzā Jalāl's preface to the *Maḡnawīs* of Qudsi and Ṭalib Kalīm, fol. 12^a.

Beginning:—

چهره کشالی تصویر سپاس بهار پیرانی که گلبن با هزار دهان
بشگفتایدن غنچه شاخسار اله *

5. Mirzā Jalāl's preface to the *Diwān* of Qudāi, fol. 16^a.

Beginning:—

سخن آفرینی که بحکم اقتضا حکمت مدار پرگار نکوبن در کار آفرینش
کائنات اله *

6. Mirzā Jalāl's preface to the *Diwān* of Ṭalib Kalīm, fol. 18^b.

Beginning:—

کلیم کلامان مسیحا دم که بتأثیر جاننداری انفاس قدسی و نفوس
افاضه حیات و احیاء اموات میکنند اله *

7. Mirzā Jalāl's preface to the *Diwān* of Mullā Munir, fol. 20^a.

Beginning:—

جهان آفرینی که زمین و زمان و مکان را بعنوان کن فکان
آفریده اله *

8. 'Ināyat Ullah Kanbū's preface to the *Sawād-i Aẓam* of Mullā Munir, fol. 22^b.

Beginning:—

صفت گوناگون و سپاس از قیاس افزون سزاوار صانعی که قام صنعتش
از خط ریحان بر تخت رنگین چمن نبشته اله *

9. Preface to the *Diwān* of Ḥakīm 'Abd-ul-Ḥādīq, fol. 25^a.

Beginning:—

آفرین سخن بر سخن آفرین که همچو سخن گوهری را از کان دل
بگردان زبان آورد اله *

10. Muḥsin Fānī's introduction to the Maṣnawī of Mullā Shāh, fol. 27^b.

Beginning :—

حامداً للذي هو الموجود که جز او نیست حامد و معبود
هو من لئس فی الوجود سواه انه لا اله الا الله

11. Mir Bâqir's preface to the Maṣnawī of Zafar Khān, fol. 28^b.

Beginning :—

حمد بپند و سپاس بیعد مر حضرت و اهب الصور و نگارنده پیکر بشر
را سزااست اله *

12. Preface to the Diwān of Naṣīrā-i Hamadānī, fol. 29^b.

Beginning :—

یگانه که هزار و یک نام مبارکش هزار و یک چراغ بر افروخت اله *

13. Preface to the Muraqqa' of Naṣīrā-i Hamadānī, fol. 30^b.

Beginning :—

مرقع کار نامۀ رنگین حمد مبدع صورت آفرین نه آنگونه دلنشین
است اله *

14. Mirzā Amān Ullah's (entitled Khānāhzād Khān Firūz Jang) preface to his medical work Miiftāḥ-ul-Hudūd, dedicated to Mahābat Khān of Jahāngir's time, fol. 31^a.

Beginning :—

شفای علت لکنت در خور نامی است که حکیمی حمد سرا
باشد اله *

15. The same Mirzā's preface to Mir'āt-ul-Jawāhir, fol. 32^a.

Beginning :—

الوان جواهر زواهر آبدار حمد و ثنا سزاوار و شایسته قادر علی الاطلاق
است اله *

16. Preface to the Maṣnawī of Zulālī, fol. 32^b.

Beginning :—

لاکی گرانمایۀ سخن سزاوار حمد خداوندیست که انسر کرامت بر
فرق اهل معنی نهاد اله *

17. Preface to Zulālī's *Sab' Sayyārah*, fol. 33^a.

Beginning :—

زال چشمه سار سخن حمد سخن آفرینی را که بلغاه شیرین زبانی
بمدح او رطب اللسانند *الحم* *

18. Preface to the *Sāqī Nāmāh*, fol. 34^a :—

Beginning :—

عاف نوشن خمخته افلاک بنشاه حمد باده پیمائی سر خوشند
الحم *

19. Preface to the *Bayāḍ* of *Shaykh Fayḍī*, fol. 35^a.

Beginning :—

دیبچه راز نکته سازانست این
فهرست خیال جانگدازانست این
تعویذ دل سخن طرازانست این
طومار جنون عشقبارانست این

20. Preface to the *Bayāḍ* of *Sā'ib Tabrizī*, fol. 35^b.

Beginning :—

این بیانی است که گوئی سرنوشت آزادگان و نسخهٔ مجموعهٔ
پریشان خویان است *الحم* *

21. Another preface to the same *Bayāḍ*, fol. 35^b.

Beginning :—

سفیه حمد مجدد معنی آفرین ازان بلند پایه تراست *الحم* *

22. *Raushan Qamir's* preface to the *Bayāḍ* of *Nawwāb Sa'id Khān*, fol. 36^b. Beg. :—

روزی با قلم که در عالم معنی بموشگافی و بازیگ بینی علم است
الحم *

23. Preface to the *Bayāḍ* of *Mirzā Muḥammad Riqā*, fol. 37^b.

Beginning :—

صانعی که بیاض سحر را بخطوط شعاعی شیرازه بست *الحم* *

24. *Miyān Muḥammad Na'im's* preface, fol. 41^a.

Beginning:—

بر بیاض دیده حروف مدعا خواهم نوشت
یعنی آن نام دلرانی خدا خواهم نوشت
من نمیدانم چه میگویم چه خواهم نوشت
ایفقد دانم که نام آشنا خواهم نوشت

25. Preface to Faydī's *Diwān*, fol. 42^b:—

Beginning:—

بسم الله الرحمن الرحيم کنج ازل راست طلسم قدیم

26. Preface to Zuhūrī's *Naṣras*, fol. 44^a; beginning as usual; see No. 284, III.

27. Zuhūrī's preface to *Khawān-i Khalīl*, fol. 48^a; beginning as usual; see No. 284, I.

28. Zuhūrī's preface to *Gulzār-i Ibrāhīm*, fol. 57^b; beginning as usual; see No. 284, II.

29. Another preface to Zuhūrī's *Gulzār-i Ibrāhīm*; beginning on fol. 61^a:—

ای نورس گلزار براهیم از تو الهی •

30. Shaykh Abul Faḍl's preface to Akbar Nāmah, fol. 63^a; beginning as usual; see No. 552.

31. Ḥamīd's (i.e. 'Abd ul-Ḥamīd-Lāhaurī) preface to Bādshāh-jahān Nāmah (i.e. Pādishāh Nāmah), fol. 70^a; beginning as usual; see No. 565, Part II.

32. Mirzā Ṭabāṭabā'ī's preface to Pādishāh Nāmah, fol. 74^a.

Beginning:—

• شکفته زوئی گلشن سخن بخندۀ ریزی ... بهار افروزی است الهی •

33. Preface to the second *Daftar* of Pādishāh Nāmah, fol. 86^b; beginning as usual; see No. 565 (second *Daftar*).

34. Muḥammad Ṣālīḥ's preface to the third volume of *Shāhjahān Nāmah*, fol. 87^a.

Beginning:—

خدایا ثنای تو گویم نخست که بالا تر از هر سخن حمد تست

35. Muḥammad Ṣālīḥ's preface to the *Diwān* of Mir Mu'in-ud-Dīn Gāzī, fol. 89^a.

Beginning:—

خدا را کنم بر سر نامۀ یاد که بر بوندۀ درهلی معنی کشاد

36. Preface to 'Urfi Shīrāzī's *Diwān*, fol. 92^a.

Beginning:—

حسن ازلی صورت احکام شرعی و قدر افزای معنی کلام عربی الخ *

37. Islām Khān's preface to *مخشوعه*, written by order of Shāhjahān, fol. 94^b.

Beginning:—

نقوش مقدمه تجرد نهاد را میل بلذات روحانی بیشتر الخ *

38. Nūr Ullah's preface to the *Bayāḍ* of Muḥammad Ḥakīm, fol. 97^a.

Beginning:—

این بیاض گلشن که اوراقش رشک نورمائی هشت بهشت نیلگون
و هفت چمن است الخ *

39. Mullā Munīr's preface to *Bahār-i Sukhan* of Muḥammad Ṣāliḥ Kanbū, fol. 97^a.

Beginning:—

ایزد سخن آفرین را سپاس که چراغ گفتار را از تاب خود روشن
گردانیده الخ *

40. Muḥammad Ṣāliḥ's preface to the *Bahār Dānīsh* of 'Ināyat Ullah, fol. 98^a, beginning as usual. See No. 741.

41. Preface to the *Ruq'āt* of 'Ināyat Ullah, fol. 101^a.

Beginning:—

حمدی که میزان ذهن محققان دقیق نطق از سنجیدن آن بعجز
و قصور معترف آید الخ *

42. Preface to the *Diwān* of Abul Fayḍ Fayḍi, fol. 102^a.

Beginning:—

بتوفیقش سخن کردم چو آغاز زبانم شد بجمدش نکته پرداز

43. Muḥammad Ṣāliḥ's preface to Mullā Munīr's commentary on the *Qasīdahs* of 'Urfi, fol. 104^a. See No. 259.

It is to be noticed that the present preface is identical with that in No. 259, except that the name of the writer of the preface Muḥammad Ṣāliḥ (evidently the author of the 'Amal-i Ṣāliḥ, see No. 569), occurring in the last line but one of the preface in the present copy (fol. 105^b), is omitted in the preface of the copy No. 259 (fol. 4^b, line 3). It also transpires from the present preface that

Muhammad Šālih wrote this preface in Ramaḍān, A.H. 1075 = A.D. 1664 and not in A.H. 117, wrongly given in the preface of the copy No. 259.

44. Preface to the *Diwān* of Zāfar Khān, fol. 108^b, beginning as usual. See No. 329.

45. A preface without the writer's name, introduced by the heading: *ایضاً از منشآت مرزا مذکور*, fol. 110^a.

Beginning:—

الله اکبر این چه مایه ضموز و کدام پایه پیدائیسست که صدمه دهشت
جبروتش گفتگوی انکار در گلوئی مفکوران شکسته الخ *

46. Preface to the *Tuhfat-ul-'Irāqayn* (of Khāqāni), fol. 111^a.

Beginning:—

هزار دستان خامه دو زبان این ترانه طراز چار چمن زار الخ *

47. Preface to the *Muraqqa'āt* of Muḥammad Dārā Shikūh, fol. 113^a.

Beginning:—

حمدی که قلم از تحریر آن قاصر است و خیال از تصویر آن عاجز
الخ *

48. Preface to the *Bayaḍ* of Naṣirā-i Hamadāni, fol. 113^b.

Beginning:—

درین صحیفه نگه کن بچشم معنی بین
که رشک صورت معنی و لعبت چشمن است

49. Mullā Munir's preface to *Gulshan-i 'Ināyat* (meaning probably the collection of 'Ināyat Ullah's letters), fol. 114^a.

Beginning:—

نیض آفرینی که سخن مظهر انوار تجلیات اوست و خرد آنکه دار
اسما و صفات او الخ *

50. Preface to the collection of Mullā Munir's *Maḡnawis*, fol. 119^a.

Beginning:—

دبیاچه سخن ستایش ایردیسست که گویائی بخش زبان و صاحب
نظم توان است الخ *

51. Preface to the first collection of Mullā Munir's works fol. 124^a.

Beginning:—

ستایشی که از آغاز بلوغ تا انجام پایة بلاغت از دل خیزد *

According to Munir's statement, fol. 126^a, he collected his first Kulliyât, consisting of the works written by him up to the age of twenty-seven, at Jaunpûr, in A.H. 1050 = A.D. 1640. He further adds that his prose and poetical works, which he wrote between twenty-seven and thirty years of age, such as *مفت اختر* - *بیت الصنم* - *کار نامه* - together with his subsequent compositions, will be included in his last Kulliyât.

52. Mullâ Munir's preface to the arithmetical work, *Tauhid*, of Maulânâ Samad, fol. 126^b.

Beginning:—

آنچه در شمار نیاید و در حساب نگنجد ستایش و سپاس یگانه ایست
که اصل شمار ازوست *

53. Preface to the *نشأه حال* of Mullâ Munir, fol. 127^b.

Beginning:—

نشأه حال سرمستان خمخانه فیض که کیفیت معالی دریافته
اند الخ *

54. Preface to the *Guldastah* (of Mullâ Munir), fol. 128^a.

Beginning:—

این بیگانگان آشنا رو و اشنایان سخیو معنی سگال فیض گوش
الخ *

According to the preface to the *Naubadah* (see below), the *Guldastah* contains a choice collection of Munir's poetical works, and was completed, according to the present preface, at Jahângir Nagar (Dacca) on 4 *Dulqa'd*, A.H. 1049 = A.D. 1639.

55. Preface to the *Dastanbû* (of Mullâ Munir), written in Akbarâbâd, 17 *Muharram*, A.H. 1054 = A.D. 1644, fol. 129^b.

Beginning:—

این فیض سرشتان معنی نژاد بیدار دلی قوسی نهاد سیاحان قلمرو
سواد الخ *

56. Preface to the *Naubadah* (of Mullâ Munir), fol. 129^b.

Beginning:—

بر رای فیض پیرای چمن نشینان معنی پوشیده نمائد الخ *

It would appear from this preface that the Naubâdah of Munir, containing a choice collection of his prose works, was completed at Jaunpûr on the 7th of *Shahbân*, A.H. 1051 = A.D. 1641.

57. Preface to the *Haft Akhtar* هفت اختر or the 'Seven Stars' of Mullâ Munir, fol. 1:9^b.

Beginning:—

بعد از حمد جبهه افروز هفت اختر و نعت دانش آموز هفت
کشور آلم *

According to Munir's statement in the preface, the *Haft Akhtar* consists of seven *Maṣnawis* which he describes as follows:—

- (i) اول — آب و رنگ و آن در ستایش موز و بوم اکبر آباد است
و صفت آب چون که در پای آن شهر روان است
و ثناء چمنستان آن شهر و مدح خدیو سلیمان
شکوه *
- (ii) دوم — بغت بلند و آن در مدح صاحبقران والا اختر است
و صفت عیدگاه او و بیان ظفر بافتن آن شیر خورشید
پنجه بر خصم رویاه بار و مالا مال شدن زمین از
گنج و مال *
- (iii) سیوم — مرآة الخیال و آن در نمایش صورت حال آینده و صفت
تصر آینده نگار نواب سیف خان و مدح آن صاحب
السیف که از آینده تیغش صورت ظفر نمودار است *
- (iv) چهارم — ساز و برگ و آن مشتمل است بر اوصاف نیل و پان
و تنباکو که هر یکی سرمایه ساز و برگ حویق
و ظرفان است *
- (v) پنجم — میخانه و آن در صفت شراب است و بیان حالت
مستی و کیفیت حسن ساقی *
- (vi) ششم — درد و الم و آن در بیان سویش دل و گدازش جان
و نشاء حسن و ذوق معیبت و چاشنی عشق است *

- (vii) هفتم — بیت المعمور و آن در ستایش مسجدی است که خان
فیض رسان وزیر خان تعمیر فرموده •

58. Preface to the *Bayāṭ* of Mirzā 'Abd-ul-Qādir Bidil, fol. 130^a.

Beginning:—

حمد مبدعی که تردد انفس هستی موجودات تحریری است از
سر انگشت ارادت از الخ •

The preface is incomplete and breaks off abruptly.

59. Extracts from the *Padishāh Nāmā* of Muḥammad Amin or Aminā of Qazwin (see No. 566), fol. 131^a–146^a.

60. Extracts from the writings of Mullā Muqimā, foll. 140^a–145^b.

Beginning:—

بانشاء سپاس بدایع نگاری رگ ابر قلم کرم در نشان نیست الخ •

Mullā Muqimā, a contemporary of Tuḡrā (d.c.A.B. 1078=A.D. 1667, see No. 333), is the author of *عنبر نامه*, noticed in Rieu ii, p. 743.

61. Mullā Munir's *چراغ و چراغ* Du'ā-i Sham'-wa-Chirāg, in praise of Shāh Jahān, fol. 145^b.

Beginning:—

آغاز گفتار بلام نور الافلاک فروغ بخش انجمن انجم چراغ افروز چشم
مردم الخ •

62. Extracts from the *بیت المعمور* Bayt-ul-Ma'mūr, a history of Shāh Jahān, by Ma'mūr Khān, with the *takhalluṣ* Jam, fol. 146^a.

Beginning:—

خدای ستایش و سپاس را از منشی باسانان (sic) کوی پریشان
سخن الخ •

63. From the writings of 'Alī Ridā Tajallī, fol. 149^b.

Beginning:—

فرخنده شبی نروغ مبع اقبال از جبینش چون نور از مردمک
لامع الخ •

Mullā 'Alī Ridā Tajallī, a native of Ardaqān, in Yazd, came to India during the reign of Shāh Jahān, but subsequently returned to his native land where he died in A.H. 1088=A.D. 1677, see Sprenger, *Oude Cat.* p. 150.

64. Nazm wa Naṣr-i Muḥammad 'Alī Māhir, entitled Gul Aurang, in praise of Aurangzib. It consists of ornate prose and verses, fol. 151^b. The title appears on fol. 158^a.

Beginning:—

فرخندگي کلام رنگين از حمد مائک الملکي است که اجراء
الحکامش اله *

Muḥammad 'Alī, with the *takhalluṣ* Māhir, edited the *Diwān* of Muḥammad Tāhir Gānī (d. A.H. 1079 = A.D. 1668), see No. 334.

65. From the writings of Muḥammad Ṣāliḥ Kanbū. In praise of Shāh Jahān, fol. 158^a.

Beginning:—

بعد از ادای مراسم حمد و سپاس صاحب دیوان ازل و نعت
شفا سنده معني لم يرل اله *

66. From the writings of Tuḡrā. Tāj ul-Madā'ih of Mullā Tuḡrā, fol. 161^a, beginning as usual. See No. 133—II.

67. In praise of the horse and the elephant, by Muḥammad Ṣāliḥ, fol. 166^a.

Beginning:—

گلگونان صبا خرام و بری پیکران تیز کام و هیونان مربع بال و دم
و تگوزان آهنین سم اله *

68. Praise of I'tiqād Khān, by Mollā Munīr, fol. 167^b.

Beginning:—

لله الحمد که نخل امیدم ببار آمده و غنچه آرزوم شکفتن آغاز نغاده
اله *

The remaining portion of the MS. consists of innumerable letters, written by kings, nobles, saints, eminent scholars and poets, as well as of other writings of literary and historical interest, the most important of them are:—

Himmat Khān's letter to Ashraf Khān, fol. 169^a.

Letters of Shaykh Qutb-ud-Dīn Sulṭānpūri to Ibrāhīm Khān, etc. foll. 169^b–172^b.

Praise of Shāh Jahān and his throne, by Mirzā Jalāl, fol. 172^b.

Farmān of Farrukhsiyar to 'Abd-us-Ṣamad Khān Bahādur Dilir Jang, fol. 174^a.

Another by the same to Zakariyā Khān Bahādur, fol. 174^b.

Humāyūn's letter to Biram Khān, fol. 174^b.

Jahāngīr's letter to Shāh 'Abbās, fol. *ibid*.

Shāh Jahān's letter to Mullā Shāh, fol. *ibid*.

'Ālamgīr's letter to Mu'azzam Shāh, fol. 175^a.

Letter from Dārā Shikūh to Muḥsin Fāni, and the latter's reply, fol. 175^a.

Writings of Sultān Shujā' on the gate of the Monghyr Fort on the occasion of his flight, fol. 175^b.

Letter from Parī Khānam, daughter of Shāh Tahmāsp, to Shāh Ismā'il II, fol. 176^b.

Mīr Jumlah's letter to Nawwāb Wazīr Khān, written by the order of Shāh Jahān, fol. 178^a, and Wazīr Khān's reply, fol. 178^b.

Mirzā Jalālā's letter, as dictated by Shāh 'Abbās, to 'Abd Ullah, fol. 178^b.

Petition of Mirzā 'Azīz Kokah, entitled Khān-i-A'zam, to Akbar at the time of the former's departure to Mecca, fol. 179^b.

Petition of Sa'd Ullah Khān to Shāh Jahān, fol. 180^b.

Muḥammad Rāqir's letters to Shāh 'Ālam consisting of those letters which do not contain diacritical points, fol. 181^b.

Mirzā 'Abd-ur-Rasūl's letter to 'Ālamgīr, each sentence of which expresses the date A.H. 1075 = A.D. 1664, the year in which the letter was written, fol. 182^a.

Āṣaf Khān's letter to 'Ādil Khān, fol. *ibid*.

Qābil Khān's letter to Shaykh Munir, fol. 182^b.

Letter from Khān Khānān to Khwājah Abul Ḥasan, fol. 183^a.

Mu'tamad Khān's letters to Khān 'Ālam, etc., foll. 185^b-187^b.

Khān Khānān's letter to Mullā Hayātī Gilānī, fol. 192^a, and the latter's reply, fol. 192^b.

Nawwāb Ja'far Khān's letter to Shaykh Chānd, fol. 192^b.

Letter from Nawwāb Āṣaf Khān to Khwājah Mirak Ḥusayn, fol. 193^a.

From Sa'd Ullah Khān to 'Abd-ur-Raḥīm Siyālkotī, fol. 193^b.

From Mirzā Abū Sa'id to Jalālā (Tabā-Tabā'i), fol. 194^a, and the latter's reply, fol. *ibid*.

From Bibadal Khān to Mullā Munir, fol. 194^b.

From Nūr Muḥammad Mu'min to Munir, fol. *ibid*.

From Nawwāb Mukarram Khān to Shaykh Burhān, and the latter's reply, fol. 195^a.

From Ḥakīm Sarmad to Dārā Shikūh, fol. 195^b.

A congratulatory letter from Nizām Ḥisāri to the prince Muḥammad A'zam Shāh on the occasion of the latter's entry in

Bengal in A.H. 1089 = A.D. 1678, consisting of short sentences each of which expresses the above date, fol. 195^b.

Munshi Kâzim's letter consisting of those letters which do not contain diacritical points, fol. 196^a.

Arabic letter by Sayyid Mahmûd bin Sayyid Muhammad ul-Kurûsî ush-Shâfi'î, foll. 196^b-198^b. In the concluding lines the letter is addressed to Abu'l Qâsim Muhammad us-Siddiqî.

From 'Âbid Khân to Hâjî Abu'l Qâsim, deceased, fol. 198^b.

A Ruq'ah of Mirzâ 'Abd-ul-Qâdir Bidil, consisting of those letters which do not contain diacritical points, fol. 198^b.

From Mirzâ Jalâlâ to Nawwâb Mir Jumlah, fol. 199^a.

From Mirzâ Jalâlâ to Nawwâb Islâm Khân, fol. 199^b.

Mirzâ Jalâlâl's reply to Nawwâb Afzal Khân's letter, fol. 201^a.

Another letter from Jalâlâ to Nawwâb Afzal Khân, fol. 202^a.

Tâlib Kalin's letter to Nawwâb Zafar Khân when the latter was wounded by a lunatic, fol. 202^b.

Mir 'Ali Shir's letter to Sulţân Husayn Mirzâ to soothe the latter's anger, fol. 203^b.

Qâdî Muhammad Qâsim's Ruq'ah to Nawwâb Islâm Khân, fol. *ibid*.

Letter from Mir Qâsim 'Ali Kamahî to Faridûn, fol. 204^a.

Letter from Mullâ Muhammad Şûfî to Âsaf Jâh, and the latter's reply, fol. 204^b.

Letter from Qâdî Nûr Ullah Shûstari (the author of the Majâlis-ul-Mu'minin, see No 720) to Shaykh Abul Fadl, fol. 205^a.

Letter from Khwâjah Muhammad Hâshim to Bakhshî-ul-Mulk, fol. *ibid*.

Letters from the same Khwâjah' to Qâdî 'Ârif, foll. 205^b-206^a; to Mullâ Muhammad Yûsuf, fol. 206^a; to Muhammad Qâsim Hakkâk, fol. *ibid*.; to Muhammad Murâd, calligrapher, fol. 206^b.

Letter from Sharif Sarmadî to Hakîm Abul Fath, fol. *ibid*.

Letter from Mullâ Muhammad Şâlih to Nawwâb Ja'far Khân, fol. 207^a.

Letter from 'Abd-ul Majid Munshi to Âsaf Jâh, fol. 207^b.

Letter from the aforesaid Munshi to Sa'd Ullah Khân, fol. 208^a.

Letters from Hakîm 'Abd-ul-Hâdiq to Nawwâb Ja'far Khân, fol. 209^a; to Qâsim Khân, foll. 209^b-210^a; three letters to Nawwâb Islâm Khân, fol. 210^b-211^a; to Nawwâb Khân Khânân, fol. *ibid*.; to Khân Zamân, fol. 212^a.

Letters from Maulânâ 'Urfî to Khân Khânân, fol. 212^a; to Âsaf

Khān, fol. 213^a; to Hakim Abul Fath Gilāni, fol. 213^b; another to Khān Khānān, fol. *ibid*.

Letters from Mullā Munir to I'tiqād Khān, fol. 214^b; to Sayf Khān, fol. *ibid*.

Letter from Mullā Hayāti Gilāni to Nawwāb Rustum Khān, fol. *ibid*.

Letter from Mirzā Ṣādiq Dast-Gayb to Safi Quli Khān, fol. 215^a.

Letter from Mullā بنی (probably Ṣanā'i, see No. 250) to Shāh Garib Mirzā, fol. 215^b.

Three letters from Mirzā Muḥammad Ridā to Nawwāb I'tiqād Khān, foll. 216^a-217^a; to Qāḍi Afdal, fol. 217^a and the latter's reply, fol. 218^b; two letters to Mirzā 'Abd-ul-Ma'būd, foll. 218^b-219^a; to Īraj Khān, fol. 219^b; to Mirzā Sharif, fol. *ibid*; to Mullā Muḥammad Ya'qūb, fol. 220^b.

Letter from Mirzā Jān to a friend, fol. 221^a.

Letter from Mullā Zuhūr to Hakim Ātashī, fol. 222^a, and the latter's reply, fol. 222^b.

Letter from Muḥammad Amin Mustaghi (of Kashmir) to Amiri, fol. 223^a.

Mirzā Jalālā's reply to a friend, fol. 224^a.

Five letters of Muḥammad Bāqir, all consisting of those letters which do not contain diacritical points: (1) to Asad Khān, fol. 224^a; (2) to Nawwāb Amīr Khān, fol. 224^b; (3) to Nawwāb Abū Naṣr Khān, fol. 225^a; (4) in recommendation of a Hakim, fol. 225^a; (5) not named, fol. 225^b; two other letters by the same, one to Muḥammad Ridā and the other not named, fol. 225^b.

Letter from Sultān-ul-Mashā'ikh (Nizām-ud-Dīn Auliya) to Amir Khusrāu, fol. 225^b.

Letter from Muḥammad Ma'zūm to Khawājah Muḥammad Hanif, fol. 226^a.

Two letters from Sayyid Ni'mat Ullah (probably the well-known saint and poet of Nārnaul, who died at Firūzpūr, east of Rājmahal in A.H. 1077 = A.D. 1666), to Nawwāb Fidā'i Khān (i.e. 'A'zam Khān Kokah of Shāh Jahān's time), foll. 226^a-226^b, in reply to Sayyid Safi-ud-Dīn, fol. 227^a; to Mirzā Murād, fol. *ib*.

Mirzā Kāzīmā's letter to Shaykh Muḥammad Ashraf, fol. 227^a. Khawājah Muḥammad Hāshim's letter to Mullā Shāh, fol. 228^b.

Three Ruq'ahs by Muḥammad Bāqir consisting of letters which do not contain diacritical points, fol. 229^a.

شرح رسالہ عجیبہ Sharh-i Risālah-i 'A'jibah: a commentary on the Sūfic tract رسالہ عجیبہ of Sayyid Muḥammad Gīandarāz, by

عبد الواحد ابراهيم حسيني Bilgrāmi 'Abd-ul-Wāhid Ibrāhīm Ḥusaynī Bilgrāmi بلگرامی.

Beginning :—

اما بعد حمد الله على ذواله و الصلوة على نبيه محمد و آله ميگرديم
موضع اين كلمات گرامی الن *

The commentary itself begins thus on fol. 231^b :—

الحمد لله رب العالمين ... قوله تعالى و تلك الامثال نصريها
للناس لعلم يتفكرون ما چهار برادر بوديم يعني ما چهار روح بوديم جمادي
نباتي حيواني انساني الن *

Muhammad Gisūdarāz, with his original name Sayyid Muḥammad bin Sayyid Yūsuf Ḥusaynī سيد محمد بن سيد يوسف حسيني, was one of the most renowned saints of India. He was born at Dīhlī, A.H. 721 = A.D. 1321. He was a most favourite disciple of the celebrated Shaykh Naṣir-ud-Dīn Chirāḡ-i Dihlī, after whose death, A.H. 757 = A.D. 1350, he went to Gujarāt where he spent a long time in the company of the eminent Shaykh, Khwājah Rukn-ud-Dīn Kān-i Shakar. In A.H. 815 = A.D. 1412 he came to Gulbargah and died on 16 Du'lqa'd, A.H. 825 = A.D. 1421. See Akhbār-ul-Akhyār, pp. 121-128.

The commentator is probably identical with Mir 'Abd-ul-Wāhid Ḥusaynī Wāsiṭi Bilgrāmi, who adopted the poetical title Shāhidī, wrote the works *حل شبهات* - شرح کاتبه ابن حاجب etc., and died 3 Ramadān, A.H. 1017 = A.D. 1608. See Sarw-i Āzād, p. 247.

Letters from 'Ālamgir to Shaykh Sayf-ud-Dīn Sarhindī, fol. 234^b; to Muḥammad Bāqir, fol. *ib.*

Mirzā Jalālā's letter to Muḥammad Bāqir Shīrāzī, fol. 234^b; the latter's reply, fol. 236^a.

Mirzā Jalālā's *Wahshat Nāmāh* وحشت نامه, a satire on Shaydā, fol. 237^b.

Letter from 'Arif Lāhaurī to Dānā, fol. 240^b.

Satire of evil-minded persons, by Mirzā Jalāl, fol. 203^a.

Mirzā Jalālā's letters to Diyā-ud-Dīn, son of Mullā Hālī Tabrizī, fol. 244^a; to Mirzā Muḥammad Ḥusayn, fol. 246^a; to Mirzā Aminā asking him not to be afflicted by the envy and enmity of people, written from Kashmīr, fol. 247^a; to Hājī Ḥusayn Kirmānī, asking for spectacles, and to several others, fol. 248^a.

Letters of 'Ināyat Ullah Kanbū, foll. 253^a-256^a.

Letter from Mir Ilāhī to Dānā, fol. 256^a.

Letter from Shaykh 'Abd-us Ṣamad to Maḥmūd, fol. *ib.*

Letters of Mullā Raunaqī, foll. 256^b-257^a.

Chandarbhān's letters to 'Abd-ul-Karīm, Bhākmal and Hāfi Muḥammad Jān Qudsi, foll. 257^a-258^a.

Mirzā Jalālā's letters to Ṭālib Kalīm, fol. 258^a; to Bandah Ridā, fol. 258^b; to Mirzā Muḥammad Ḥusayn, fol. 259^a, to 'Abd Ullah Najm-i Ṣāni, fol. 260^a.

Ṭuḡrā's letters to Bazmī, fol. 260^b; to Mirzā Kāzim, fol. 261^b; etc.

Mir Bāqir's letter to Ṣā'ib and others, fol. 263^b.

Ruq'ah of Naṣirā-i Hamadāni, fol. 265^a.

Mirzā Muḥammad Munshī's letter to Ṭālib Kalīm, fol. 265^b; the latter's reply, fol. 266^b.

Letter from Ṭālib Kalīm to Mirzā Amīnā, fol. 268^a.

Letter of Mullā Haydar Khisālī, on behalf of Mirzā Rustum, to Ṭālib Kalīm, fol. 289^a.

Qādi Nūr Ullah's letter to Ḥakīm Ḥādiq, fol. 269^a.

Letter from Mirzā Shaydā to Mirzā Jalālā, fol. 270^b.

Ḥakīm 'Abd-ul-Ḥādiq's letter to Shaykh 'Abd-ul-'Azīz Jaunpūri, fol. 271^a.

'Urfī's letter to Zuhūri, fol. 271^b.

Zuhūri's letter to Shaykh Fayḍī, fol. 272^a.

Muẓaffar Ḥusayn's letter to Ṭālib Kalīm, fol. 273^b.

Ḥakīm 'Abd-ul-Ḥādiq's letters to Mullā 'Abd-ul-Latīf, Ḥakīm Faṭḥ Ullah, Qādi Nūr Ullah, Mir Ilāhī, and others, foll. 274^a-277^b.

Shaykh Mubārak's letter to Shaykh Fayḍī, fol. 278^b.

Mullā Muḥammad Amīr's letter to Muḥammad Ṣāliḥ Kanbū, fol. 280^a.

Selections from the writings of Muḥammad Ṣāliḥ Kanbū, foll. 283^b-289^a.

Naṣirā-i Hamadāni's letter to a physician, fol. 289^a.

Ni'mat Khān 'Āli's letter to a friend, fol. 290^a.

Mullā 'Abd-ul-Majid Munshī's letter of congratulation to Shāh Jahān on the occasion of the conquest of Balkh, fol. 294^b.

Ḥakīm Ḥādiq's letter to Khānkhānān wishing a happy 'Īd, fol. 295^b.

Letter from Mirzā Jalālā to Nawwāb Afḍal Khān, fol. *ib.*

'Ināyat Ullah's letter to Bāqir, fol. 296^b.

Muḥammad Ṣāliḥ's congratulatory letters to Shāh Jahān on several occasions; to Sa'd Ullah, etc. foll. 299^a-303^b.

رسالۃ عیار الحب Risālah-i 'Iyār-ul-Ḥasab or 'the touch-stone of pedigree.' A treatise in which the pride and vanity of a man's

high pedigree is discouraged, with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged; by Shaykh Muhibb 'Ali شیخ محب علی, fol. 304^a.

Beginning:—

بعد از نیایش احدی که مبراست از نعمت والد و ولد و پس از ستایش حمدی که معراست اله *

Kār Nāmāh-i Maulā Munir, fol. 313^b. کار نامهٔ مولا منیر

Beginning:—

بعد از سپاس ایزد دانش آموز و پس از درود پیغمبر خود امروز *

In the preface Munir Lāhaurī says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets. Munir, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets.

In the conclusion the author says that he wrote this tract at Akbarābād, 7 Rabī' I, A.H. 1050 = A.D. 1640.

Munāẓirah-i Arba' 'Anāsir, or 'Dispute between the four elements.' A short allegorical prose piece, by the same Mullā Munir of Lāhaur, fol. 319^b.

Beginning:—

آغاز سخن بنام جهان آفرینی که عالم کون و فساد را از چهار عنصر انتظام بخشید اله *

Munāẓirah-i Tig wa Qalam, or 'Dispute between Sword and Pen.' Another allegorical prose piece by Munir, fol. 323^b.

Beginning:—

بعد از سپاس داورزی که تیغ بشادات توحیدش زبان بر کشاده اله *

Munāẓirah-i Rūz wa Shab or 'Dispute between Day and Night,' by the same Munir, fol. 328^a.

Beginning:—

بعد از سپاس ایزدی که چهار روز را از پرتو مهر بر افروخته اله *

Nuk'āt-i Munir. Short exhortations by Munir, each of which is introduced by the word نکته, fol. 330^a.

Beginning :—

الهي نمود همه نمایش تست و بهبود همه ستایش تو الخ *

Hayātī Gilānī's letter to Rustam Khān, fol. 332^a.

From the writings of Muḥammad Ṣāliḥ Kaubū, foll. 332^a-333^a.

Letter from Mir Sayyid Sharīf Jurjānī (d. A.H. 816 = A.D. 1413), the author of the well-known grammar *Sharf-i Mir* (see No. 769), to the renowned Ṣāliḥ Sayyid 'Alī Hamadānī, d. A.H. 786 = A.D. 1374 (see No. 150), fol. 333^b.

The story of Sarmad, as related by Mu'tamad Khān (d. A.H. 1049 = A.D. 1639), the well-known author of *Iqbāl Nāmah-i Jahāngiri*, who flourished under Jahāngir and Shāh Jahān (see No. 559), fol. 334^b.

The account of Sarmad, about whom there are numerous conflicting statements, runs here thus :

"Sarmad, the son of a Jew, after staying for some time with Shaykh Bahā-ud-Dīn Muḥammad and Mīr Muḥammad Bāqir Dāmād, came, by way of sea, to Tattah in A.H. 1042 = A.D. 1632. Here he fell in love with a Hindū boy, who at first showed no inclination towards Sarmad. Fearing scandals the boy's father reported the matter to Maḥmūd Beg, the Bakhshi and chronicler of Tattah, and concealed the boy in an unknown place. The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked. At this time he received the following verse from Maḥmūd Beg :

کلید مخزن افلاک اگر در دست من باشد

کواکب را براہ اہل حاجت چون درم پاشم

In reply Sarmad sent the following Rubā'i to Maḥmūd Beg :

ای باد بـمـیرزای بخشی کای کردہ فلک بزیر رایت رخی
گفتی کہ کواکب چو درم می بخشم خورشید مرا نیز بمن می بخشی

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad. After some time both of them came to Lāhaur, and when the emperor returned to that place from Kashmīr, I traced the whereabouts of Sarmad in a garden and went to visit him there. I found him naked, covered with thick crisped hair all over the body and long nails in his fingers. He spoke too much and uttered verses. He spoke correct Persian and was a poet."

Prose pieces of Ṣā'ib, in praise of wine, tobacco, etc., fol. 335^a

From the writings of Mirzā Jalālā, fol. 337^a.

Prose pieces by Mirzā 'Abd-ul-Qādir Bidīl, fol. 342^a.

From the writings of Zahirā-i Tafrishī, fol. 346^b.

Writings of 'Abd-us-Samad Sukhan, fol. 355^a.

Inscription on the fort of Shāh Jahānābād by Sa'd Ullah Khān, fol. 356^a.

Prose pieces in praise of Dārā Shikūh, Dihlī Fort, Diwān-i Khāṣ, Diwān-i 'Ām, Akbarābād, Lāhaur, foll. 356^b-383^a.

Letters of Muḥammad Ridā to Muḥammad Husayn, Sayf Khān and 'Abd-un-Nabī, foll. 383^a-383^b.

Prose pieces by Tuḡrā (see No. 333), fol. 384^a.

Prose piece by Shaykh 'Abd Ullah, fol. 395^a.

Prose pieces by Mirzā Jalālā in praise of Kashmīr, fol. 398^a.

Prose piece by Qādī Muḥammad Qāsim in praise of Shāhābād, fol. 408^b.

Prose pieces in praise of Kashmīr, by Muḥammad Ṣāliḥ Kanbū, fol. 409^b; by Shaydā, fol. 411^a.

Praise of Isfahān, by Naṣīrā-i Hamadānī, fol. 433^a.

Praise of Shāh Jahān's mosque in Shāhjahānābād, fol. 434^a.

Praise of Jahān Ārā's mosque, fol. 435^b.

Inscriptions on the mosque in the vicinity of Bābur's tomb, built by Muḥammad Murād by Shāh Jahān's order, fol. 438^a.

Praise of Shālahmār, fol. 440^b.

Praise of Sayf Khān's garden, by Mullā Munir, fol. 443^b.

Letter from Sa'd Ullah Khān to Sayyid Jalāl, fol. 448^a.

Hakīm Ḥādiq's letter to Khān Khānān, Dārāb Khān and others, fol. 447^b.

The concluding portion of the MS. contains الحمد لله to the following works:

Diwān-i Ḥādiq, Sawād-i A'zam of Mullā Munir, fol. 466^a; Tafsīr-i Husaynī, fol. 466^b; Gulistān of Sa'dī, (by Muḥammad Ṣāliḥ), fol. 467^a.

Written in fair Nasta'liq.

Not dated; 19th century.

A fly-leaf at the beginning contains a letter from Abū Ḥamid Muḥammad Ġazzālī to Nizām-ul-Mulk who had requested the former to accept the professorship of the Nizāmiyah Madrasah, copied from Taḍkirah-i Daulat Shāh, by Maulavī Muḥammad Bakḥah, the father of the donor.

A note on the title-page, dated Ramaḍān, A.H. 1274, says that the MS. was once presented to one Muḥammad Khān Bahādur.

No. 873.

fol. 90; lines 17; size $8\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

رياض الوداد

RIYĀD-UL WIDĀD.

A collection of letters and other refined prose writings.

Author: Īzād Bakhsh Rasā ایراد بخش رسا

Beginning:—

سبحان الله اين چه فضل و احسان و كرم النعم

In the preface the author traces his descent through Āṣaf Khān Ja'far, of Akbar's time, from Abū Bakr Siddiq, the first Khālifah. He flourished in Aurangzib's time and died, according to Hamishah Bahār, Sprenger, Oude Catalogue, p. 123, in A.H. 1119 = A.D. 1707.

The letters are addressed to Aurangzib, princes, nobles and other contemporaries. The dates, given at the end of most of the letters, range from A.H. 1084 to 1106 = A.D. 1673 to 1694. In the copy mentioned by Rieu, vol. iii, p. 985, the latest date is A.H. 1103 = A.D. 1691.

The following names, found in the present copy, may be added to the list of those given in Rieu *loc. cit.*

Himmat Khān, Ashraf Khān, Nawwāb Sayyid Iashkar Khān, Mukhtār Khān, Zafar Khān, Amānat Khān, Sazāwār Khān, Kifāyat Khān, Mirzā Badī' ud Daurān, Hakīm Muḥammad Husayn, Mir 'Abd-ul-Qādir, Mirzā Muzaḥḥar and Mirzā Muḥammad Zamān.

Written in fair Nasta'liq.

Not dated: 19th century.

No. 874.

fol. 290; lines 17; size $9 \times 4\frac{1}{2}$; $7\frac{1}{4} \times 2\frac{1}{2}$.

چار عنصر ✓

CHĀR 'UNṢUR.

The author, Mirzā 'Abd-ul-Qādir Bidil, and a copy of the present work containing his refined prose-writings, have already been described under No. 381.

Beginning as usual:—

خداوندای زبانی معذور النعم

No. 876.

fol. 244; lines 13; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

گلدسته سخن

GULDASTAH-I SAKHUN.

A collection of refined prose and poetical writings.

Beginning:—

دیباجة تصانیف اعلیٰ و مقدمهٔ توالیف کبریٰ حمد مانعست

العم

In his preface the editor, who designates himself as جوت پرکاس, says that his father شوقی, who adopted the *takhallus* ملولای, had left behind some refined prose and poetical writings which he (جوت پرکاس) edited in the present form. According to the chronogram on fol. 6^a, the editor's father died in A.H. 1119 = A.D. 1707.

It is divided into two *Tabaqāt*:—

• طبقهٔ اول منظوم به قصاید مردف و اشعار مختلف ملزوم

(on fol. 6^b). طبقهٔ دوم منثور (on fol. 124^a).

The first *Tabaqah* consists of Qasīdahs, versified letters, eulogies, etc. It ends with some Rubā'is and chronograms. The second *Tabaqah*, in prose, contains letters to the Khāns and Amirs, to rich men, friends and relatives.

The date of completion, given at the beginning as A.H. 1132 = A.D. 1719, is expressed by the chronogram بین گلشن بیخبران.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

The signature "Gora Ouseley" is found on the first page of the MS.

No. 877.

fol. 55; lines 15; size $8\frac{1}{2} \times 6$; 6×4 .

رقعات محمد علی

RUQA'ĀT-I-MUHAMMAD 'ALĪ.

A collection of letters preceded by a description of the elephant and its fight, written in a refined style in prose.

Author: Muhammad 'Alī, entitled Faḍl 'Alī Khān محمد علی فاغل علی خان.
المخاطب بفضل علی خان.

Beginning:—

حمد و ستایش بیدد خالقى را که بحکمت کامله از جمله حیوانات
فیل را بصورتى عجیب و هیبتى غریب خلقت نموده الھ *

In the preface the author, who eulogises the reigning sovereign Muhammad Shāh, says that he wrote this work while he was the *Dārogah* of the Imperial elephant-stable. The date of completion, given on fol. 14^a, as A.H. 1149 = A.D. 1736, is expressed by the chronogram عجب فیل جنگی ندرت طراز.

On the title-page the name of the author, written in a different hand runs thus:—

میرزا محمد علی المخاطب بفضلعلیخان بهادر متخلص بافضل
جزایری العمل شیرازی الوطن *

Then follows the author's letters written to his teacher, friends, relatives and others.

Written in a careless Ta'liq.

Dated, Bilgrām, A.H. 1228.

Scribe: موسی کاظم.

No. 878.

fol. 72; lines 15; size $7\frac{1}{2} \times 4\frac{1}{4}$; $6 \times 2\frac{1}{2}$.

منشورات عالی

MANŠŪRĀT-I-'ĀLĪ. ✓?

A collection of the refined prose writings of Nī'mat Khān 'Alī (for whose life see No. 370).

I. fol. 1^b.

A treatise, intermixed with verses and numerous passages of the Qurān, see Ethé, India Office Lib. Catalogue No. 1660 (1); beginning:—

مجمع صادق سخن از پرتو آفتاب ربوبیت الھ *

II. fol. 14^b.

The prose preface to the *Dīwān*, identical with that in Nos. 1157 and 1158 of Ethé, Bodl. Lib. Catalogue and No. 1660 (2), Ethé, Ind. Office Lib. Catalogue; beginning:—

عبار افزای نقد سخن اکسیرپست که چون بر فلزات معدن الھ *

III. fol. 24^b.

A satire on physicians; See Rieu ii. p. 744^b;

Beginning:—

حکیم علی الاطلاق از دار الشفاء رحمت و نسخه کامل الصناعت

قدرت الحج *

IV. fol. 27^b. Letters to Mirzâ Mubârak Ullah Wâdiḥ and Mirzâ Muḥammad Sa'id, (steward of the Imperial kitchen); see Rieu ii, p. 745^a; beginning:—

حکیم حقیقی مرزای دوستان و دوست مرزایان الحج *

V. fol. 31^b عشق و عشق Munâkahat-i Husn wa 'Ishq, or the wedding of Beauty and Love'. An allegorical story in prose and verse, also styled حسن و عشق; see Rieu ii, p. 703, etc., beginning:—

حدیث عشق شد زیب بیانم الحج *

Published in Lucknow, 1842 and 1873, and printed with commentary by Imâm Bakhsh Shabbâ'i, Delhi, 1844; Lucknow, 1873, 1899.

VI. fol. 41^a. وقایع Waqâ'i. Siege of Ḥaydarâbâd with its fuller title وقایع نعمت خان عالی, also styled وقایع حیدر آباد, in seven sections, describing the events from the 14th to the 16th of Rajab, and from the 19th to the 22nd of Shabân in A.H. 1097 = A.D. 1685.

Beginning:—

دمی که مدرس کشف صبح الحج *

The work is extremely popular in India and has been lithographed, with the author's حسن و عشق, without name of place, A.H. 1248, and printed in Lucknow, A.H. 1259 (with marginal notes by Maqbûl Aḥmad). A lithographed edition appeared in Kānpûr, 1870. For further particulars see Rieu, i, p. 268, ii, pp. 745, 796 and 850; W. Perstch, Berlin Catalogue, p. 492; Ethé, Bodl. Lib. Catalogue, Nos. 1157(5), 1159(1), and 1160; Ethé, India Office Lib. Catalogue No. 1659, etc.

The Waqâ'i in the present MS. is defective towards the end and breaks off with the words:

دوازده منصبداران دیگر را نیز از آب و گل بایملی قطعناهم انذا

عشرة

Written in fair Nasta'liq.

Not dated; 19th century.

No. 879.

fol. 295; lines 14; size 9 x 5; 6½ x 3.

رتعات منشی

RUQA'ÂT-I-MUNSHÎ.

A collection of letters, Farmâns, Parwānahs, Sanads, and other official documents relating to the reign of Aurangzib.

Author: Munshî, popularly called Malikzādah:

منشی که بین الاقران به ملک زاده معروف است *

Beginning:—

منشی حکمت کامله ایزدی چون بارادت بانشار محیفة شریفة
کائنات پرداخت الخ *

The work is noticed in *Rien* iii, p. 985, under the title نگار نامه Nigâr Nāmah-i Munshî.

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way.

An account of the author and the work, given in *Rieu's* copy, fol. 6^b, is partly found here on fol. 119^a-123^a, from which we learn that the author entered the service of Prince Muḥammad Mu'azzam Shāh 'Ālam, whose son, Prince Muḥammad Mu'izz-ud-Dīn, he accompanied in the campaign of Kābul, but, owing to the severities and difficulties of the way, returned from Pishāwar. He was then appointed Munshî to two successive Diwāns of the Deccān, viz. Raḥmat Khān and Mirzā Muḥammad Īrānī, entitled Baḥārāt Khān. On the latter being recalled from the Deccan, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form, in the month of Shā'bān, the twenty-seventh regnal year, A.H. 1095 = A.D. 1683.

The author then adds, fol. 122^a that he divided the work into the following two *Daftars*:—

Daftar 1.—

Comprising the author's own compositions, in four *Ṣafḥah*:—

Ṣafḥah 1. Letters of princes.

Ṣafḥah 2. Letters of high officials.

Ṣafḥah 3. Letters, petitions, Parwānahs, Sanads, etc., of officials in the *Divānī* or financial department.

Ṣafḥah 4. Letters of the author and his friends.

Daftar II.—

Compositions of other Munshis, in five *Ṣafḥah*:—

- ✓ *Ṣafḥah* 1. Fatmāns and Sanads of the Imperial Daftar.
- ✓ *Ṣafḥah* 2. Imperial orders.
- Ṣafḥah* 3. Petitions and letters of *Khāns*.

Ṣafḥah 4 and 5. Select compositions of *Shaykh Tālī Yār* and other eminent *Munshis*.

In the beginning, fol. 2*, the author gives an account of some eminent *Munshis* of old and modern times, such as, Sa'di; Naṣir-ud-Dīn Tūsī; Sharaf-ud-Dīn 'Alī Yazdī; *Khwānd Mīr*; *Shāh Sikandar Beg*; *Shaykh Abul Faḍl bin Shaykh Mubārak*; *Amin Ahmad Rāzi* (author of the *Haft Iqlīm*); the author of the *Tārīkh-i Badā'ūnī* ('Abd-ul-Qādir); *Muḥammad Qāsim*; *Mu'tamad Khān*; *Afdal Khān*; *Islām Khān*; *Sa'd Ullah Khān*; *Hamīd Lāhaurī*; *Shaykh Muḥammad Wāriṣ*; *Qāḍī Muḥammad Afdal*; *Shaykh 'Abd-ur-Raḥīm Khayrābādī*; *Mullā Munīrā*; *Pindī Dās (?)*; *Shaykh Hibat Ullah*, *Munshi* of Prince *Murād Bakhsh*; *Chandar Bhān Barhaman* of *Lāhaur*; *Shaykh 'Abd-uz-Ṣamad Jaunpūrī*, Secretary to *Jā'far Khān*; *Shaykh Tālī Yār*, better known as *Ūdirā*, (*Munshi* of *Rustam Khān*); *Mullā Abu'l Faṭḥ*, entitled *Qābil Khān*; *Mirzā Muḥammad Kāzīm*; *Mullā 'Abd-ul-Khālīq Panjābī*, *Munshi* of *Muḥammad Mu'azzam Shāh 'Ālam Bahādur*; *Shaykh 'Ināyat Ullah*; *Shaykh Muḥammad Sāliḥ Kanbū*; *Ishādād Afḡān Multānī*; *'Āqil Khān*; *Amānat Khān Khawāfi*, better known as *Mirak Mu'īn-ud-Dīn Ahmad*; *Mir Muḥammad Ridā*.

Written in ordinary Ta'liq. The folios are hopelessly confused. Not dated; 10th century.

No. 88o.

fol. 40; lines 15; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

A defective and incomplete copy of a modern collection of friendly letters.

Neither the name of the author nor the title of the work could be ascertained.

The first letter with which the MS. opens, is addressed to *Maulavi Muḥammad 'Alī* and begins thus:

بخدمت مولوي صاحب قدر دان ... مولوي محمد علي صاحب

..... مولوي صاحب فیض رسانی حلقہ بکوشان ... الخ *

Other persons to whom the letters are addressed are *Lālāh*

Kunwar Sen, Lālah Bindrāban Khwushgū (*d.* A.H. 1170 = A.D. 1756),
Lālah Bihārī Lāl, Nūr Muḥammad 'Alim, Lālah Mānik Chānd,
Nawwāb Zayn-ud-Dīn Aḥmad Khān, etc. etc.

Written in Nīm Shikastah.

Not dated; 19th century.

No. 881.

fol. 121; lines 13; size 9 x 5; 6 x 2½.

بهارستان معنی

BAHĀRĪSTĀN-I MA'NĪ.

A collection of letters to kings, princes and amirs with answers from the same, and specimens of official letters, *Farmāns*, notes, and similar documents, written in Muḥammad Shāh's reign (A.H. 1131-1161 = A.D. 1710-1748).

Author: Partāb Rām Rānā Nandī, known as Hīrā La'l bin Pāras Rām Gobind. پرتاب رام رانا نندی معروف به هیرا لعل بن پارس رام گویند.

Beginning:—

بصوف احماک و الوف اشکار انشا پردازى که بقلم قدرت دیدار الخ •

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works:

معین القوائین در علم عربی و لہو لہی کدان مالا (پونہی گیدان مالا؟)

• کہ بتخلص رس ساکراز زبان ساستر بہ بہاکا برج تصنیف کردم •

He then adds that he was very strongly requested by his brother لالہ کماندی رای and سنوکیہ رام to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight *Bāḡ*, each sub-divided into several *Chaman*.

The date of composition given in the beginning as well as at the end, is A.H. 1158 = A.D. 1745.

Written in ordinary Ta'liq.

Dated 9 Dūlqa'd, A.H. 1249.

Scribe: امر سنگھ.

No. 882.

fol. 283 : lines 15 ; size $12\frac{3}{4} \times 8$; $8 \times 4\frac{1}{2}$.

منشورات انند رام

MANŞŪRĀT-I ANAND RĀM. ر

A very interesting and useful collection of the prose writings of Anand Rām.

Beginning :—

الهي بيچاره مخلص كچ مچ زبان را چه يارا كه در بيدايان تمديد
حمدت كه حروف از اعراب در انجا شريفانه سينه بر خار معيان ميسازند
النج *

The author, whose poetical *nom de plume* was Mukhlis, has already been mentioned in connection with his work entitled *مرآت الاصطلاحات*, a dictionary of Persian phrases and proverbial sentences. See No. 810.

In the preface the author tells us that on Tuesday, 21 Rabi' I A.H. 1149 = A.D. 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'ans which he had written to his friends and others on former occasions. He therefore collected and arranged them in the present form.

Contents : The work is divided into six parts, each of which begins with an illuminated head-piece :—

I.

Fol. 1^b-36^a. Author's letters to the following persons :—

I'timād-ud-Daulah Chīn Bahādur Nuṣrat Jang, fol. 1^b.

Sirāj-ud-Dīn 'Alī Khān Ārzū, fol. 2^b, 4^a, 5^a.

To a friend, fol. 5^b.

Miyān Faqīr Ullah, with the *takhalluṣ* Āfirin of Lāhaur, fol. 8^b.

Sharaf-ud-Dīn 'Alī, with the *takhalluṣ* Payām, fol. 9^b.

I'timād-ud-Daulah Chīn Bahādur Nuṣrat Jang, fol. 11^b.

Another to the same, fol. 12^b.

Rājah Khwushhāl, Chand, fol. 12^b.

Sirāj-ud-Dīn 'Alī Khān Ārzū, fol. 14^a.

Mirzā Jawwād, with the *takhalluṣ* Sarāmad, fol. 15^b.

Rājah Bakhtmal, Diwān-i Khālīshah, fol. 16^b.

Sharaf-ud-Dīn 'Alī Payām, fol. 17^a.

A friend, fol. 18^b.

Lâlah Shewak Râm, fol. *ib.*

A nobleman, fol. 19^a.

Sirâj-ud-Dîn 'Alî Khân Ārzû, when the author was in the company of I'timâd-ud-Daulah at the campaign against Bâjî Râo, fol. 19^b.

Khudâ Yâr Khân Bahâdur Şâbit Jang 'Abbâsî, Zamindâr of Khudâ Âbâd, fol. 20^b.

Shir Afgan Khân Bahâdur, fol. 22^b.

Sirâj-ud-Dîn 'Alî Khân Ārzû, fol. 25^a.

Sayyid Luţf Ullah, *Mutaʿaddî* of Khudâ Yâr Khân Bahâdur Şâbit Jang, fol. 27^a.

Mîr Luţf Ullah, fol. 29^a.

'Abd-ul-'Azîz Khân, Mîr Munshî of I'timâd-ud-Daulah, fol. 30^b.

Qizilbaş Khân with the *takhalluṣ* Umid, fol. 31^a.

A friend, dated A.H. 1155 = A.D. 1742, fol. 31^b.

Şaîdar Muḥammad Khân, congratulating him for receiving the *Dîwânî* of Lâhaur, fol. 33^a.

Aḥmad Ḥusayn Khân, fol. 33^b.

Râi Nagar Mul, fol. 35^a.

A *grande*, fol. *ib.*

II.

Foll. 37^b-55^a *پریخانہ* *Parî Khânah*, or "The fairy-house."

Beginning:—

ونگا رنگ حمد و ستایش مصوری را که قلم قدرتش از سواد خط بپرداز

چهره گلزاران پرداخته آفر *

It is a sort of introduction in praise of a *Muraqqa'* which contained specimens of beautiful calligraphy due to the penmanship of Mîr 'Imâd, Mîr 'Alî, etc. and also some beautiful drawings and portraits. In the conclusion, foll. 54^a, 54^b, the author says that he wrote this introduction in A.H. 1144 = A.D. 1731, expressed by the chronograms *زهی مرقع تصویرها* and *بی بها مرقع از تصویر*.

III.

Foll. 56^b-67^a. A long letter written to the Safawi king of Persia by order of Muḥammad Shâh, on the occasion of the former's accession to the throne.

Beginning:—

سر نامه بنام پادشاهی است

که پیشش جبهه سا هر کج گلاهیست

شگفتگی گلشن معانی رنگین و نرود نازگی چمن الفاط دلنشین از
نسیم حمد فرمانروایی است *

IV.

Foll. 68^b-134^b. چمنستان Chamanistān.

Beginning :—

بعد رنگ آرایش چمنستان حمد و ستائش او تعالی شانه و عز
برشانه کترین انام فقیر اندد رام مخلص بر صفت بیان می نگرد الم *

According to the author's statement in the beginning he wrote this work in A.H. 1159 = A.D. 1746.

The work is divided into four *Chaman*, each subdivided into two *Guldastah*, as follows :—

Chaman I.—First *Guldastah*, containing some interesting and curious anecdotes and fables, fol. 69^a.

Second *Guldastah*, containing satirical anecdotes, fol. 85^a.

Chaman II.—First *Guldastah* : Interesting accounts relating to well-known persons and events, fol. 87^a. Accounts of the following are important :

Rājah Jai Singh of Anbīr, fol. 87^b.

Mirzā Muḥammad Muqīm, librarian of Shāh 'Abbās, fol. 90^a.

Jahān Arā Begam, daughter of Shāh Jahān, fol. 90^b.

The white elephant of Shāh Jahān, fol. 91^a.

Hidāyat Ullah, calligrapher, who meets the author at Shāh-jahānābād, fol. 92^b.

Rājah Harī Singh, the archer, fol. 94^b.

Rāi Harkiran, fol. 95^b.

Account of Satī, fol. 96^a.

Kite-flying, fol. 103^b.

Sang-i Yadah (a kind of stone, which when rubbed produces rain), fol. 106^a.

Second *Guldastah* : description of some trees, flowers, and fruits, fol. 106^b.

Chaman III. First *Guldastah* : Interesting and useful events, each of which is narrated under the word نایج, fol. 115^b.

Second *Guldastah* : Wise sayings and admonitions, each introduced by the word نکت, fol. 121^a.

Chaman IV. First *Guldastah* : Witty sayings and accounts relating to some persons, fol. 125^a.

Second *Guldastah* : Witty sayings of the author himself on some occasions, fol. 128^a.

The date of completion, A.H. 1159 = A.D. 1746, is expressed by the words نسخۀ دلنشین in the following line of a versified chronogram, fol. 134^b:—

چون پایان رسید تاریخش نسخۀ دلنشین نوشت قلم

The *Chamanistân* has been lithographed, Lucknow, 1877.

V.

Fol. 135^b–202^b: *هنگامہ عشق* Hangâmah-i 'Ishq. The love-story of Kunwar Sundar Sen, of Karnâtik, and Râni Chand Parbhâ.

Beginning:—

خداوند قلم آشفته رقم را چه قدرت که به بهار پیرانی چمنستان

ثابت پردازد الخ *

In the preface the author says that in A.H. 1152 = A.D. 1739, the 22nd year of Muhammad Shâh's reign, while he was staying in Shâhjahanâbâd, he, with some of his friends, viz., Ârzû, Muhammad Qulî Khân, Ma'nî Yâb Khân, with the *takhalluṣ* Shâ'ir, Râo Kîrpâ Râm, Râi Fath Singh and others, went to see the fair of Shâh Madâr, held near the tank of Kishan Dâs, an account of which, he says, he has given in his *دائع وقائع*. The author then proceeds to say that one night, his sleep being disturbed, he asked his Dakhnî servant to relate a story. The servant then related the above story, which, says the author, Muhammad Jâ'isî had rendered into Hindî. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A.H. 1152 = A.D. 1739, is expressed by the words *چند نغمه* in the following versified chronogram at the end:

چو این نغمه چند نقاش شوق باین رنگ بر صفحه تصویر کرد
بنحریک دل سال اتمام آن قلم نغمه چند تصویر کرد

In the conclusion Kîrpâ Râm adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting:—

عاجز ترین مخلوقات گریا رام که ای کاش من میبودم و این روز سیاه
نمی دیدم می نویسد که این سطره چند که هرگاه بنندگان عالی
سرگباشی تمام این نسخه را بخط خود تمام ساخته بودند اتمام آن این
عبارت را قلمی نموده بودند *

سپاس بقیاس مرخدای عز و جل را که این نسخه که نامش هنگام
عشق است و تالیف فقیر افند رام مخلص امروز که بیست و ششم جمادی
الثانی و سه شنبه سنه یکهزار و یکصد و پنجاه و پنج هجری و سال بیست
و پنجم جلوس محمد شاه بادشاه غازی است چهار گنجی روز باقیمانده
در دارالخلافه شاهجهان آباد بانجام رسید و نیز بعد مقابله با اجزای اصل که
بطریق مسوده از چندی در جزو گیر افتاده بود صحیح گردید با وجود
بیدمانی و دلگرفتگی که برونک غنچه تصویر خلقی من است در این مرتبه
بخون جگر خورن بچستی سعی نمی گمارم یادگاری است که برای یاران
رنگین تر از بهاران بر صفحه روزگار میگذارم بتخصیص نور چشمان سعادتمند
راو کزپا رام و رای فتحسنگه که الهی از عمر و دولت بر خورند هرگاه بسیر
این نیرنگده محبت چشم عبرتی خواهند کشود بسیار یاد ازین سبب القلم
نقشبندان کارخانه قضا و قدر خواهند نمود الخ *

VI.

Foll. 203^b-283^a. *Kārnāmah-i 'Ishq*. The love-story of prince Gauhar of China and princess Mamlukat, beginning :

گل گل شکفتگی چمن بیان و طراوت گلبرگ زبان الخ *

The story is preceded by a preface in which the author mentions the incidents which led to the present composition, and which are similar to those mentioned in the beginning of the preceding story. The date of composition, given at the beginning, is A.H. 1144 = A.D. 1731, and is also expressed by the following chronogram at the end :—

چه شور انگیز رنگین قصه بوده *

A very neat and correct copy, written in good 'Ta'liq.
Not dated ; 19th century.

No. 883.

fol. 154; lines 17; size $9 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

دستور الانشا

DASTÛR-UL INSHĀ.

A collection of letters compiled for the author's patron, Fidā'i Khān, known as Sayyid Gulām Husayn Khān, son of Nawwāb A'zam Khān.

Author:— Yār Muḥammad Qalandar یار محمد قلندر.

Beginning:—

تغلی آفریننده نور در چشم و روح در جسم که مردم دیده والا نظر در
محراب الع

The author, who designates himself as Yār Muḥammad Qalandar, see fol. 137^a, tells us in the preface that the letters which he had written as a servant of Fidā'i Khān, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Nizāms 'Alī Wardī Khān and Sirāj-ud-Daulah (A.H. 1151-1170 = A.D. 1738-1756). See Rieu iii. p. 1031^a. Printed in Calcutta, A.H. 1240.

Written in ordinary Ta'liq.

Dated 1215 Bengali year.

No. 884.

fol. 72; lines 16; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

ریاض الممشات

RIYĀD-UL-MUNSHA'ĀT.

A collection of letters written in the name of Nawwāb 'Alī Ibrāhīm Khān, the author of the well-known works, *Khulāṣat-ul-Kalām* (see Nos. 704-706), *Gulzār-i Ibrāhīm* (see No. 707) and *Ṣuḥuf-i Ibrāhīm* (see No. 708), to the Governor-General, Warren Hastings, Prince Jahāndār Shāh, leading Amirs, Rājahs, chiefs,

relatives, friends and other contemporaries. The latter portion of the work contains letters written in the name of the compiler's father to friends, relatives, nobles, etc.

Beginning with the compiler's preface:—

حمد ییعد و احصا و ثنای لا تعد و لا تعصى خالقى را سزااست که
ذرات مکونات را بنور قدرت کامله و حکمت بالغه از حجبۀ عدم بمنصۀ وجود
رسانید الخ

The compiler, Muḥammad 'Alī Tamaannā, son of Khwājah 'Ubayd Ullah (in the following copy 'Abd Ullah) Tā'id 'Azīmābādi 'Ubayd Ullah, tells us in his preface that after the death of his father, which took place in the middle of Rajab, A.H. 1206 = A.D. 1791, he intended to collect all his prose-writings, just in the same way as his poetical compositions were collected and arranged. He therefore collected the scattered writings of his father and arranged them in the present form in two *Rauḍah*. He further adds that as the preface to Maulavi Gulām Yahyā Khān's Persian translation of the *Hidāyah* was due to the 'brilliant pen' of that holy personage (his father), he made it the 'Unwān' (superscription) of both the *Rauḍah*.

The compiler's introduction is followed by the preface to the *Suḥuf-i Ibrāhīm* of 'Alī Ibrāhīm Khān (see No. 708), beginning thus on fol. 3^a.

محکم ابراهیم طبع سلیم تلفظ بمعمد و ثنای حضرت باری است
الخ

Then follows the preface to the *Hidāyah*; beginning:—

حمد و سپاس بیقیاس معبودی را سزاوار است که نقیصاتی بالغ اندیشه
در راه طاعتش از طی کردن الخ

[The Arabic *Hidayah* هدایة by Burhān-ud-Dīn Abul Ḥasan 'Alī bin Abū Bakr ul-Margīnānī (d. A.H. 593 = A.D. 1197) is a well-known work on Muḥammadan law according to the Ḥanafī school. See Loth. Arab. Cat., p. 54; G. Flügel, iii, p. 202; J. Aumer, Arab. Cat., pp. 89-91; Hāj. Khal., vol. vi, p. 479; printed at Calcutta, A.H. 1234. A copy of Gulām Yahyā's Persian translation of the *Hidāyah* with the present preface, is noticed in Rien i. p. 23. For other translations see Ethé, Ind. Office Lib. Cat., Nos. 2590-2594.]

In this preface Gulām Yahyā, highly eulogises the Governor-General, Warren Hastings, and designates him thus:

نواب امير الممالك عماد الدوله گورنر جنرل مستر وارن ہسٹینس بہادر

جلادت جنگ *

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic *Hidāyah* and other trustworthy works, with the assistance of Mullā Tāj-ud-Din, Mīr Muḥammad Ḥusayn and Mullā Shari'at Ullah, and entitled it *Hidāyah-i Fārsī* هدایہ فارسی. The date of completion, A.H. 1190 = A.D. 1776, is expressed by the words هدایہ فارسی پیرایہ انجام یافت.

An English translation of this *Hidāyah-i Fārsī* was published by C. Hamilton, London, 1791; second edition by S. G. Grady, London, 1870.

Rauḍah I.

Letters written in the name of Nawwāb 'Alī Ibrāhīm Khān to princes, leading Amirs, Rājās and others:—

The arrangement does not follow any methodical order, except in so far that letters addressed to the same person are in most instances grouped together:

To Mirzā Jahāndār Shāh, foll. 6^a–7^a.

To Rājā Prān Nath Pandit, fol. 7^a.

To Āsaf-ud-Daulah Āsaf Jāh Yahyā Khān Bahādur, Hizabr Jang, fol. 7^a.

To the Governor-General Warren Hastings, fol. 7^b.

To Nawwāb Muḥammad Yār Khān Bahādur Gālīb Jang, better known as Nawwāb Bahādur, son of Shuja'-ud-Daulah Bahādur and brother of Āsaf-ud-Daulah Bahādur, fol. 7^b.

To Mirzā Ḥasan Ridā Khān Bahādur Zafar Jang, Nā'ib of Nawwāb Āsaf-ud-Daulah Bahādur, fol. 8^a.

To Sarfarāz-ud-Daulah Bahādur, fol. *ib*.

To Nawwāb Haydar Beg Khān Bahādur Nuṣrat Jang, Nā'ib of Nawwāb Āsaf-ud-Daulah Bahādur, foll. 8^b–12^b.

To Nawwāb Mukhtār-ul-Mulk Madār-ud-Daulah Bahādur, uncle of Shāh 'Ālam, fol. 12^b.

To Sayyid Akbar 'Alī Khān Bahādur Mustaqīm Jang, uncle of prince Jahāndār Shāh, foll. 13^b–15^b.

To Sayyid Mubārak 'Alī Khān Bahādur Fīrūz Jang, Nāzim of Bengal and son of Nawwāb Mīr Muḥammad Ja'far Khān, foll. 15^b–16^a.

To Khān Khānān Nawwāb Mīr Muḥammad Ridā Khān, Nā'ib of Nawwāb Mubārak-ud-Daulah, fol. 16^b.

To Sayyid Hasan 'Ali Khān Bahādur Bahrām Jang, eldest son of Khān Khānān Muẓaffar Jang, foll. 17^a-17^b.

To Sayyid Muḥammad Taqī Khān Bahādur Dilāwar Jang, youngest son of Khān Khānān Muẓaffar Jang, fol. 17^b.

To Asad-ud-Daulah Muḥammad Zaki Khān Bahādur Basālat Jang, son-in-law of Khān Khānān Bahādur, fol. 18^a.

To Nawwāb Sayyid Band-i 'Alī Khān Bahādur, second son-in-law of Nawwāb Khān Khānān Bahādur, fol. *ib*.

To Nawwāb Khān Zamān Bahādur Nādir Jang, better known as Nawwāb Shujā' Qulī Khān, son of Nawwāb Munir-ud-Daulah, deceased, of Shāh 'Ālam's time, fol. *ib*.

To Nawwāb 'Abbās Qulī Khān Nusrat Jang, youngest son of Nawwāb Munir-ud-Daulah Nādir Jang, fol. 19^a.

To Sultān Dā'ūd Mirzā, son of Shāh Sulaymān Husayni of Persia, fol. *ib*.

To 'Aḍud-ud-Daulah Sayyid Muḥammad Khān Shīr Jang Kirmāni, fol. 19^b.

To Nawwāb Amīr Khān Iahābādī, son of Khān 'Ālam Nawwāb Baqā Ullah Khān Ni'mat Ullāhī, foll. 20^a-20^b.

To Mukarram-ud-Daulah Sayyid Muḥammad Khān Hashmat Jang of Jahāngīr Nagar, fol. 20^b.

To Khān Jahān Khān Jasārat Jang, governor of Hugli, fol. *ib*.

To Mirzā Ġulām Husayn Khān Šābit Jang, fol. 21^a.

To Sayyid Ġulām Husayn Khān, son of Nawwāb Hidāyat 'Alī Khān Asad Jang, of Dillī, fol. *ib*.

To Tafaddul Husayn Khān, vakīl of Nawwāb Āṣaf-ud-Daulah, fol. *ib*.

To Hasan Ridā Khān of Murshidābād, grandson of Mahābat Jang, fol. 21^b.

To Mirzā Muḥammad Kāzīm Khān, son-in-law of Hasan Ridā Khān Murshidābādī, fol. *ib*.

To Mir Muḥammad Sa'īd Khān Tabā-Tabā, brother of Nawwāb Mukhtār-ud-Daulah, fol. 22^a.

To Khwājah 'Ayn-ud-Dīn Khān, fol. *ib*.

To Mirzā Muḥammad Khālīl Iṣfahānī, vakīl of Du'lfāqar-ud-Daulah Nawwāb Najaf Khān, foll. 22^b-23^a.

To Ḥakīm Shifā'i Khān, physician to Āṣaf-ud-Daulah, fol. 23^a.

To Ḥakīm Athar 'Alī Khān 'Azīmābādī, fol. 23^b.

To Muḥammad Husayn Khān 'Azīmābādī, son of Zā'ir Husayn Khān, fol. 24^a.

To Barq Andāz Khān, *through* Nawwāb Majd-ud-Daulah, fol. *ib*.

To Mirzâ 'Aṭā Beg Khân Kābulī of A'zamgarh, fol. 24^b.

To Makramat Khân 'Aẓimābādī, fol. 24^b.

To Shāh Gulām 'Alī Shāhib, fol. *ib*.

To Mir Qamar-ud-Dīn, with the *takhalluṣ* Minnat, of Dihli, entitled Malik-nash-Shu'arā, fol. 25^a.

To Shāh Muḥammad Ajmal Ilahābādī, with the *takhalluṣ* Ajmal, fol. 25^a.

To Mirzā Muḥammad Muḥsin Jahāngir Nagārī, fol. 25^a.

To Mirzā Bū 'Alī, Risālahdār in the time of Nawwāb 'Alī Jāh, fol. 25^b.

To Mahārājah Dhīrāj Mādho Rāo Sindhiyah, fol. 26^a.

To Mahārānā Bhīm Singh Bahādur of Udayapūr, fol. 26^a.

To Mahārājah Rān Bahādur Shāh Bahādur Shamschir (in the following copy, fol. 40^a, Shīr Jang), ruler of Nepāl, fol. 26^b.

To Mahārājah Mūdhāji Bhonslah, ruler of Orissa and Nāgpūr, fol. 27^b.

To Mahārāo Rājah Bishan Singh Bahādur, fol. *ib*.

To Mahārājah Swā'ī Rānā Chatr Singh, fol. 28^a.

To Mahārājah سر نیب سنگه (sic) Bahādur, Rājah of Bundelkhand, fol. 28^b.

To Mahārājah میمندو نجیت سنگه (sic) Bahādur, Rājah of Bhandāwar, fol. 29^a.

To Gangādhar Bālāji Dakhnī, ruler, of Kālpi, fol. *ib*.

To Rājah گلندر سنگه (sic) Bahādur Dīlāwar Jang, fol. 29^b.

To Rājah Sīwāji دتیل راول بهادر (sic) Dakhnī, fol. 29^b.

To Sadāseo Malhār Rāo Dakhnī, secretary to Mahārājah Mādho Rāo Sindhiyah, foll. 30^b-34^a.

To Mahārājah Bahādur, the permanent Nā'ib to Nawwāb Shujā'-ud-Daulah, fol. 34^a.

To Mahārājah Himmat Bahādur Gushāin, fol. 34^b.

To Mahārājah Sundar Singh, Diwān of Mubārak-ud-Daulah, the Nāẓim of Bengal, fol. *ib*.

To Amir-ul-Mulk Imtiyāz-ud-Daulah Mirzā Rājah Mahārājah Gobind Rām Bahādur Sipihdār Jang, who was then staying at Calcutta as an ambassador of Nawwāb Āṣaf-ud-Daulah, fol. *ib*.

To Sewāo Pannah Rāo Dakhnī, a chief of Mādho Rāo Narāyan Peshwā Dakhnī, fol. 35^a.

To Rājah Chait Singh (of Banāras), who, on declining to obey the orders of the Governor-General Warren Hastings, was deposed in A.H. 1196 = A.D. 1781, foll. 35^a-36^a.

To Rājah Muhip Narāyan Singh, the successor of Rājah Chait Singh, fol. 36^a.

To the brother of (in the following copy, fol. 56^a, the Rājah) Debi Singh, ruler of Purneah, fol. 36^b.

To Ahliyā Bā'ī (the wife of Khande Rao, the son of Malhār Rao Holkār of Indore), fol. *ib*.

To Sarsati Bā'ī, fol. 37^b.

To Rānī Gulāb Kunwar, wife of Rājah Balwand Singh, Rājah of Banāras, fol. *ib*.

To Rājah Bujhrāj, treasurer of Āṣaf-ud-Daulah, fol. 38^a.

The concluding portion of this *Rauḍah* contains letters addressed to some European Officials, friends, relatives, etc. none of whom is mentioned by name.

Rauḍah II.

Letters written by the compiler's father to leading Amīrs, friends and relatives:—

To Mubārak-ud-Daulah Sayyid Mubārak 'Alī Khān Fīrūz Jang, fol. 43^b.

To Khān Khānān Mir Muḥammad Ridā Khān Muẓaffar Jang, foll. 43^a–45^a.

To Mahārājah Nand Kumār Rāj, Nā'ib of Mir Muḥammad Ja'far Khān, whose son Najm-ud-Daulah was the Sūbahdār of Bengal, fol. 45^a.

To Nawwāb 'Alī Ibrāhīm Khān Naṣir Jang, foll. 45^a–52^a.

To Mahārājah Sundar Bhāo, fol. 52^a.

To Khānjahān Khān Jasārat Jang, in charge of the Hugli Fort, fol. 52^b.

To 'Abbās 'Alī Khān, with the *takhalluṣ* Maftūn, son of Nawwāb Iḥtirām-ud-Daulah and brother of Mir Muḥammad Ja'far Khān, fol. *ib*.

To Ridā Qulī Khān Kirmānī, fol. *ib*.

To Karam 'Alī Khān Muṣṭafābādī, a descendant of Nawwāb Mahābat Jang, fol. 53^a. [Karam 'Alī Khān is the author of a detailed history of Bengal, from Nawwāb 'Alī Wārdī Khān Mahābat Jang, to A.H. 1186 = A.D. 1772; see No. 699.]

To Ptibār 'Alī, Nāẓir of Munni Begam, wife of Nawwāb Mir Muḥammad Ja'far, fol. 53^b.

To Ḥājī Sa'ādatmand Khān, Nāẓir of Nawwāb Mubārak-ud-Daulah, fol. *ib*.

To Shaykh Khayr Ullah Sarhindī, fol. 54^a.

To Ḥājī Aḥmad 'Alī, with the *takhalluṣ* Qiyāmat, of 'Azīmābād, fol. 54^b.

To Khādim Husayn Khān 'Azīmābādī, fol. *ib*

To Hākīm Sayyid Shāh Muḥammad Faṣīḥ 'Azīmābādī, fol. 55^a.

To Shāh Muḥammad Ajmal Ilahābādī, *Sajjādah Nashīn* of Shāh Afḍal Ilahābādī, fol. 55^a.

To Tafaddul Husayn Khān, who, as an ambassador of Āṣaf-ud Daulah, was then in Calcutta, fol. 55^b.

To Mir 'Abd-ur-Rahīm Khān, Munshi of Munni Begam, fol. *ib*.

To Mirzā 'Askari 'Azīmābādī, fol. 56^a.

To Shaykh Quḍrat Ullah 'Azīmābādī, an influential merchant, fol. 56^b.

To Sayyid Afḍal 'Alī Khān, son of Sayyid Faḍl 'Alī Khān, son of Nawwāb 'Alī Rustam Khān, fol. *ib*.

To 'Abd-ur-Rashīd Khān 'Azīmābādī, foll. 57^a.

To Hājī Raḡhan 'Alī Murshīdābādī, fol. *ib*.

To Mir Qamar-ud-Dīn, with the *takhalluṣ* Minnat, of Dīhli, entitled Malik-ush-Shu'arā, pupil of Mir Shams-ud-Dīn Faḡr 'Abbāsī fol. 58^a.

To Shaykh 'Alī Bakhsh, with the *takhalluṣ* Maftūn, of 'Azīmābād fol. *ib*.

To Khwājah Amin-ud-Dīn, with the *takhalluṣ* Amin, of 'Azīmābad, fol. 58^b.

To Mirzā Maḡhar 'Alī Murshīdābādī, teacher of Nawwāb Mubārak-ud-Daulah, fol. *ib*.

To Hājī Muḥammad Šāhib, brother's son of Khwājah Muḥammad Wājid, entitled Fakhr-ut-Tujjār, fol. *ib*.

To Khwājah Luṭf Ullah, son of the aforesaid Fakhr ut-Tujjār, fol. 59^a.

In the name of the aforesaid Khwājah Luṭf Ullah to Hājī Muḥammad Šāhib, fol. *ib*.

To Khwājah Afḍal Ullah, better known as Khwājah Afzūn, foll. 59^b-67^a.

To Khwājah Asad 'Alī, son of Khwājah Afḍal Ullah, foll. 67^a-68^a.

To Khwājah Gulām Husayn, sister's son of Khwājah Afḍal Ullah foll. 68^a-68^b.

To Khwājah Muḥammad Hayāt, fol. 68^b.

To Munshi Rāi Sarat Singh (in the following copy, fol. 112^a, Sarb Sukh) 'Azīmābādī, fol. 69^a.

To the son of the aforesaid Rāi, fol. *ib*.

The remaining portion, foll. 69^a-73^a, contains letters addressed to relatives, friends and other contemporaries, without any name.

It is to be noticed that the names of some addressees are followed by the word 'deceased,' meaning that they were dead at the time of the compilation of the work.

Written in careless Ta'liq.

Dated 8 Dulhijjah, A.H. 1251.

Scribe: شیخ جہموت

No. 885.

fol. 118; lines 16; size 9×6 ; $7\frac{1}{4} \times 4$.

The same.

Another copy of the Riyāḍ-ul-Munsha'āt, beginning as above.

The preface to the Ṣuḥuf-i Ibrāhīm, found in the preceding copy, is wanting here.

Written in a careless Ta'liq.

Dated A.H. 1271.

The seals and notes of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurdhid Nawwāb are found at the beginning and end of the copy.

No. 886.

fol. 297; lines 21; size $14\frac{1}{4} \times 8\frac{3}{4}$; $10 \times 5\frac{1}{4}$.

طلسمات خیال

TILISMĀT-I KHAYĀL.

✓ ?

A large collection of letters addressed by the author to the emperor Shāh 'Ālam, Wazirs, Amirs, distinguished persons and friends, together with models and specimens of various official forms and documents; forms of letters intended for all classes of society; description of feminine charms; riddles etc., edited by the author's son.

Beginning:—

سواد دیدہ معنی و گلگونہ عارض سخن حمد بہار پیری گلشن

پیرزیست الخ

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose-writings of his father Lālāh Kewal Rām and edited them in the present form, A.H. 1199 = A.D. 1784, by prefixing a short preface and dividing the work into the following seven sections called *Tilism*:—

طلسم اول مشتمل بر عرایض و معایف که بجناب حضرت اعلیٰ خاقانی ظل
سبحانی و وزاری نامدار و امرای کامکار و دولتمندان عالیشان
ذوالمجدد و الاحسان در تهنیت و مبارکباد ثبت فرموده اند *

طلسم دوم مشعر بر نمایق حسن طلب و حسن ارسال و حسن رسید که
از جانب بزرگان روزگار و خود بدوستان مرقوم نموده اند *

طلسم سوم مبتنی بر مکاتیب صاحب اسالیب شوقیه و سفارش نامیجات
و دست آویز ملازمت و ذریعه ملاقات بزرگان زمان و اعیان
دوران و تعزیت نامیجات است *

طلسم چهارم متضمن بر مکاتبات فصلحت سمات معاملات مالی و ملکی
است *

طلسم پنجم محتوی بر بعضی اسناد و القاب است *

طلسم ششم بر مدایح و نغز و سرایابی محبوب اشتمال دارد *

طلسم هفتم مشتمل بر بعضی قصاید و منقبت و صفات و غزلیات و معنیات
است *

Almost all the headings are omitted. The tract on feminine charms, entitled *مرآت الجمال*, and written in imitation of Šā'ib's tract on the same subject and of the same title, begins thus on fol. 259^b:—

ای آفتاب روی تو را معشر آئند رخسار همچو ماه تو را اختوا آئند

The seventh *Ṭilism* on Qasā'id, riddles, etc. begins on fol. 294^a.

Written in ordinary Ta'liq.

Not dated; 19th century.

A note in the handwriting of the donor, showing the date of receipt of the MS., 11 Rab' I. A.H. 1280, is found on the title-page.

No. 887.

foll. 121 ; lines 15 ; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

حديقة الارشاد

HADÎQAT-UL IRSHÂD.

A work on the art of letter-writing with forms of addresses suitable for all classes of society, and phrases applicable on suitable occasions, etc., etc. in prose and verse.

Author: Muḥammad Ṣâdiq, poetically surnamed Akhtar محمد صادق المتخلص باختر.

Beginning:—

بانشای سپاس بدایع نگاری رگ ابر قلم الخ

The author, a native of Bengal, wrote this work by the desire of Nawwâb Muḥammad 'Alî Khân Bahâdur Sipihdâr Jang, in A.H. 1226 = A.D. 1811. His contemporary biographer, the author of the *شمع النجم*, p. 63, says that Qâḍî Muḥammad Ṣâdiq Khân, with the *takhalluṣ* Akhtar, belonged to the Qâḍî family of Hugli, near Calcutta. He spent a long time at Lucknow under the patronage of Gâzi-ud-Din Ḥaydar (A.H. 1229-243 = A.D. 1814-1827) who honoured him with the title of ملك الشعرا. He died at Lucknow after the Mutiny. The works written by him are: *معتمد حیدریہ - نور الانشاء - صبح صادق* : اردوی ریختہ and دیوان فارسی - نقود الحكم.

Written in fair Ta'liq, most probably by the author himself, as would appear from the colophon.

No. 888.

foll. 85 ; lines 21 ; size $9\frac{1}{4} \times 6$; 7×4 .

رتعات اولاد حسن بخاری

RUQA'ÂT-I AULÂD ḤASAN BUKHÂRÎ.

The letters of Sayyid Aulâd Ḥasan ul-Bukhârî ul-Qannaufî الیغاری القنوجی, edited and collected by Faḍl-ur-Rahmân فضل الرحمان.

Beginning:—

حمد جلیل و ثنای جمیل مر آن منشی ندرت نکار قدرت را که بیک
کردش قلم الخ

In the preface the editor Fadl-ur-Rahmān says that he collected these letters in A.H. 1249 = A.D. 1833 and divided them into three classes (*Majlis*), as follows:—

fol. 2^b مجلس اول در مکتوبات مطوله.

fol. 42^b مجلس ثانی در نامجات.

fol. 71^a مجلس ثالث در رقعات.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 889.

fol. 130; lines 13; size 10 $\frac{1}{2}$ × 6; 7 $\frac{1}{2}$ × 4.

نوادیر المجامع

NAWÂDIR-UL-MAJÂMI'.

A collection of letters and specimens of refined prose-compositions.

Author: Mahtâb Râi Pandit, with the poetical *nom de plume* Miskin: معقاب رای یفدت المتخلص به مسکین.

Beginning:—

شکرفشانی طوطی رنگین بال شیرین مقال زبان بدمسازی ثغالی عالم

نوازیست الم

The author calls himself a pupil of Pandit Lachhmī Rām. The work, divided into four sections, consists of detached prose-pieces; letters written by the author himself to his friends; letters written by the author at the request of his friends; official letters, etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 890.

fol. 14; lines 10; size 9 × 5 $\frac{1}{2}$; 7 × 4 $\frac{1}{2}$.

A very modern collection of a few short letters, addressed to parents, relatives and friends.

Beginning:—

قبلك برحق كعبة مطلق دامت ظلال اجلاله . آداب و تسلیم بصد

تعظیم الم

The collection is preceded by some versified مناجات in Persian.

Written in careless Ta'liq.

Not dated; 19th century.

The copy is in a damaged condition.

PROVERBS, RIDDLES AND LOGOGRIPHS.

No. 891.

fol. 42; lines 13; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

انيس العشاق

ANIS-UL 'USHSHÂQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets.

Author: Ḥasan bin Muḥammad, entitled ash-Sharaf, generally called ar-Râmi.

حسن بن محمد الملقب بالشف المشتهر بالرامي *

The MS. is defective at the beginning, and opens abruptly thus:—

..... دست تصرف داد و محیفه این یک را بر موز کتب
آسمانی موشح گردانید و تعف تعیبات بروغ مقدس آن سیدی که لوامی
رسالت بحکم انا افصح از فرش بر عرش کشید *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Naṣir-ud-Dīn Ṭūsī, during the reign of Sulṭān Uways of the Īlkhānī dynasty (who reigned A.H. 757-776 = A.D. 1356-1375).

The date A.H. 826 = A.D. 1422, assigned by Hāj. Khāl. vol. i. p. 487, to the composition of the work seems to be erroneous. Hāj. Khāl. vol. iii. p. 21 assigns a still later date: viz. A.H. 878 = A.D. 1473, to another work of Râmi, also dedicated to Sulṭān Uways; namely, a commentary on Rashid-ud-Dīn Waṭwāt's حدائق السحر, comp. Ethé, Bodl. Lib. Catalogue, No. 1340; Riou Supplement, p. 268^b, No. V; W. Pertsch, Berlin Catalogue, p. 85, No. 1; Rosen, Persian MSS., p. 284, No. 4.

The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows:—

1. در صفت مو, hair, fol. 4^a.
2. در صفت چپین, forehead, fol. 7^b.
3. در صفت ابرو, eyebrow, fol. 8^a.
4. در صفت چشم, eye, fol. 10^b.
5. در صفت مژه, eyelash, fol. 13^a.
6. در صفت رو, face, fol. 13^b.
7. در صفت خط, down, fol. 15^b.
8. در صفت خال, mole, fol. 18^b.
9. در صفت لب, lip, fol. 20^b.
10. There is a lacuna after fol. 22^b and the earlier portion of the chapter on "teeth," در صفت دندان, is missing.
11. در صفت دهان, mouth, fol. 24^a.
12. در صفت زانغدان, chin, fol. 25^b.
13. در صفت گردن, neck, fol. 27^a.
14. در صفت بر, breast, fol. 27^b.
15. در صفت ساعد, fore-arm, fol. 28^a.
16. در صفت انگشت, finger, fol. 29^b.
17. در صفت قد, figure, fol. 30^b.
18. در صفت میان, waist, fol. 33^a.
19. در صفت ساق (wrongly written here قد instead of ساق), leg, fol. 34^a.

For other copies see G. Flügel i, p. 414; Rieu ii, p. 814; Ethé, Bodl. Lib. Cat. No. 1339; Ethé, Ind. Office Lib. Cat. No. 2035; Rieu, Supplement, p. 268; W. Pertsch, Berlin Cat. 85, 2; E. G. Browne, Camb. Univ. Lib. Cat. p. 273. Lithographed with the *خواص العیون* of Muhammad Taqī Tabrizī, Persia, A.H. 1279-1283. Translated and annotated by Cl. Huart, *Anis-el'ochchāq, Traité des termes figurés relatifs à la beauté*, par Cherfeddin Bāmī, in "Bibliothèque de l'école des hautes études", fasc. 25, Paris, 1875.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 892.

fol. 86; lines 11-14; size $11\frac{1}{2} \times 7\frac{7}{8}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

شبهستان نکات و گلستان لغات

SHABISTÂN-I NUKÂT WA GULISTÂN-I LUGÂT.

A curious work containing a collection of conceits in the form of puns, in prose and verse.

Author: Fattâhî: فتاحی.

Fattâhî, whose original name was Muhammad Yahyâ Sibak, also adopted the *tukhaliyûs* Tuffâhî فتاحی توفاهی, Khumârî اسرارى and Asrârî اسرارى. He was a native of Nishâpûr, and flourished in the reign of Shâh Rukh (A.H. 897-850 = A.D. 1404-1446). He died in A.H. 852 = A.D. 1448. See *Habib-us-Siyar*, vol. iii, Juz 3. p. 148, and Taqî Kâshî, *Oude Cat.* p. 19. Another of his works *Husn wa Dil*, i.e. 'Beauty and Heart', an allegory in rhymed prose (see Ethé, *Bodl. Lib. Cat.* No. 1343), has been translated into English by W. Price, *Husn-oo-dil*, a pleasing allegory, etc. Worcester, London, 1828 (see also R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna 1889, and H. Ethé, *Neupersisch Litteratur in 'Grundriss der iranischen Philologie,'* vol. ii, p. 334, 1896-1897).

The present work, also styled *Shibistan-i Khâl* شبستان خیال or *Nukat* نکات, is noticed in *Rien* ii, p. 741; *G. Flügel*, vol. i, p. 587; *Ethé, Bodl. Lib. Cat.* No. 1344; *Ethé, Ind. Office Lib. Cat.* Nos. 2037-2039; *W. Pertsch, Berlin Cat.* p. 986; *Fleischer, Cat. Lips.* p. 399; *A. F. Mehren*, p. 31; *Weiner, Jahrbücher*, vol. 64, *Anzeigblatt*, p. 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus:—

..... از روحیات زوج نبوت علی الله علیه و سلم بونی بدرون دل

از پا فناده رسید و قبول طرح این نسخه برایت روایت رو نمود الخ *

The work is divided into eight *Bâb*, each subdivided into several *Faṣl*, as follows:—

Bâb I, on fol. 2^v, in five *Faṣl* الباب الاول في الامعان و الاسام

Bâb II, on fol. 13^v: in three *Faṣl* الباب الثاني في ذكر الملوك
و اعوانهم

Bâb III, on fol. 19^v: in four *Faṣl* الباب الثالث في العلم

Bâb IV, on fol. 26^a: in three *Faṣl*. الباب الرابع في ذكر الزهاد و العباد

Bâb V, on fol. 29^b: in five *Faṣl*. الباب الخامس في طباق و الاختلاف

Bâb VI, on fol. 40^b: in four *Faṣl*. الباب السادس في الكسب و العرفة

Bâb VII, on fol. 49^b: in ten *Faṣl*. الباب السابع في المتلذذات و المشبهات

Bâb VIII, on fol. 71^a: in four *Faṣl*. الباب الثامن القوائد المتفرقة

The first chapter of the *Shahistân-i Nukât* has been edited with Turkish commentary, German translation, and notes by H. Ethé Leipzig, 1868. A commentary on the entire work, composed by Hâjî Muḥammad Bahrâm ibn Akhwund Mullâzâdah, known as Mullâzâdah-i Mullâ Giyâs-ud-Dîn زاد حاجي محمد بهرام ابن اخوند ملا زادو المشتهر به ملا زادو ملا غياث الدين 'Abd-ul-'Aziz Bahâdur Khân, is noticed in Ethé Ind. Office Lib. Cat. No. 2010. The present copy is full of marginal and interlinear glosses, some of which are said to be by the aforesaid Hâjî Muḥammad Bahrâm (deceased): حاجي محمد بهرام عليه الرحمة والفقران (see fol. 79^b).

The text is followed by a commentary on the Arabic verses in the work, foll. 80^a-86^a, beginning thus:—

لو هدم الصادق سد السداد الخ سداد بفتح سين ميمله راستي
است هدم ويران کردن است سد استحکام دادن چیزيست الخ

Written in fair Ta'liq by سیدجان احمد. The colophon of the text is dated Banâras, 12 Shawwâl, A.H. 1241, and that of the commentary, also Banâras, 1 Ramadân, A.H. 1241.

No. 893.

fol. 89; lines 14; size 9 × 5; 6 × 3.

تحفة سلطاني

TUHFĀH-I SULTĀNĪ.

A collection of Persian and Turkish proverbs.

Author: Muḥammad Ibrâhîm bin Zayn-ul 'Ābidîn Nâsirî محمد ابوالقاسم بن زين العابدين نصيري.

Beginning:—

حمد بيمثال و سپاس ببيمال مالک الملک ذوالجلال را سزااست الخ

In a wordy preface the author tells us that he wrote this work for Sulṭān Ḥusayn, whose name is introduced thus after a series of honorific titles occupying four pages:

شمع شش طاق و ماه نه خردگه شاه سلطان حسین ظل الله

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter الف, are followed by the collection of Persian proverbs under the same letter.

Shāh Sulṭān Ḥusayn was most probably identical with the celebrated Abul Gāzī Sulṭān Ḥusayn Bāiqarā (A.H. 873-911 = A.D. 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta'liq, with an illuminated head-piece.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Khwushid Nawwāb of Patna are found at the beginning and end of the copy.

No. 894.

fol. 68; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

رساله معما

RISĀLAH-I MU'AMMĀ.

The well-known treatise on riddles and logogriphs.

Author: Ḥusayn bin Muḥammad ul-Ḥasanī حسین بن محمد الحسنی.

Beginning:—

بغام آنکه از تالیف و ترکیب معمای جهان را داده ترتیب

..... اما بعد معروض آنکه فقیر حقیر حسین بن محمد الحسنی را

چند معما بود الت *

The author, who in the colophon to the present MS. is called میر حسین المشتهر بالشقیعی, was a native of Nishāpūr and lived in the court of Sulṭān Ḥusayn Mirzā. He wrote the present work at the request of Mīr 'Alī Shīr, and died A.H. 994 = A.D. 1498. The author is better known as امیر حسین معمالی نیشاپوری. See Rosen, p. 123. See also Ḥabīb-us-Siyar, vol. iii. Juz 3, p. 340, Comp. also Hāj. Khāl vol. v, p. 638; Rien ii. p. 650; W. Pertsch, p. 117; Ethé. Bodl. Lib. Catalogue, No. 1353-1356; Garcin de Tassy, Journal

Asiatique, 1847, vol. x, p. 357. A commentary on the work by the author's pupil Sâdiq Ruknî is noticed under No. 213, and Ethé, Bodl. Lib. Catalogue, No. 1356. A Turkish commentary by Surûrî is mentioned in Rieu, *loc. cit.*

Some folios after the first are missing.

Written in Nim-Shikast with marginal notes throughout.

Dated 12 Muharram, A.H. 1096.

Scribe: غلام محمد بن عبد الوهاب الصديقي الدملوي.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwushîd Nawwâb of Patna are found in several places.

No. 895.

foli. 81; lines 15; size $10\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The same.

Another copy of Husayn bin Muḥammad's treatise on riddles and logogriffs, beginning as above.

The original treatise is preceded by Ma'mmâs on the ninety-nine names of God, and begins thus:—

الله — نیست حد خامه از نام اله دم زدن باید زبان دارد نگاه

The copy is full of marginal notes.

Written in a careless Indian Ta'liq.

Not dated; 19th century.

No. 896.

foli. 60; lines 15; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

The same.

A very much damaged and defective copy of Husayn's riddles, beginning as usual.

The first six folios are written in fair Nasta'liq and the remaining in ugly Ta'liq.

Copious marginal notes throughout the copy.

Not dated; 18th century.

Scribe: شاه عبد الله.

No. 897.

foll. 102; lines 17; size $6 \times 3\frac{3}{4}$; $5\frac{1}{2} \times 3$.

جام جم

JĀM-I JAM.

A commentary on Husayn bin Muḥammad's treatise on riddles.Commentator: Rūp Kishore Sāqī, son of Rāi Nawal Kishore.
روپ کشور ساقی ولد رای نوال کشور

Beginning:—

ای معمای حکمت تو لطیف بر تر از فم ه و ضعیف و شریف ...
..... اما بعد گذارش می نماید بقده روپ کشور ساقی واد رای نوال
کشور که پیش ازین بچهار سال شرح رساله های کلبی و صغری
الجم *

In the preface the commentator, a Hindū Kāyath of Akbarābād, says that four years before writing the present work, he wrote a commentary on the رساله کبری and رساله صغری of 'Abd-ur-Raḥmān Jāmī. He then mentions several works on riddles as his sources, particularly the commentary by Muḥammad bin 'Alī التوندکی. He adds further that he wrote this commentary at Nawwāb Ganj, in Bareilly, of which place he was the *Taḥsildār*, for his son Kanhayyā Lāl. The date of completion of the work, given at the end, is A.H. 1249 = A.D. 1833.

The commentary itself begins thus:—

بقام آنکه از تالیف و ترکیب در حمد و نعت که فاتحه کلام
است الفاظ معما و تالیف و ترکیب و تشبیه و تبدیل و تکمیل و تخصیص
و تفصیص و اسقاط که از اتمال معمای است الجم *

The text is indicated by the letter م and the commentary, by ح.

An alphabetical index of the names on which the Murammās are written, is given at the beginning of the copy.

Written in fair Nasta'liq.

Dated Lucknow, 14 Jumādā I, A.H. 1263.

Scribe: میرا لال کول.

No. 898.

fol. 36; lines 15; size $7 \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

شرح معيا

SHARH-I MU'AMMÂ.

A commentary on the معياني من الوط of Jâmi (see No. 180, xii).

Beginning:—

الوقت حمد و ستایش حکیم کارسانی را که ذات یا جلالش از سمت
تشبیه و تحلیل معجز و معراست *

The commentator does not reveal his name, but from the words قدس سره, added after the name of Jâmi, it is evident that it was written after Jâmi's death, which took place in A.H. 898 = A.D. 1492. The work is dedicated to 'Abd Ullah Bahâdur Khân ابو الغازی عبد الله بهادر خان.

Written in learned Nasta'liq, with a small illuminated head-piece.

Dated Jumâdâ I, A.H. 998.

No. 899.

fol. 184; lines 19; size $10\frac{1}{2} \times 5\frac{1}{2}$; $8 + 4$;

جامع التمثیل

JÂMI'-UT TAMŞÎL.

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs.

Author: Muḥammad 'Alî Jabalrûdî محمد علی جبل رودی.

Beginning:—

سپاس بیحد و ستایش بیحد بی مثلی را سود که یا معنی دلکشای

البح *

We learn from the preface that the author came to Haydarâbâd in A.H. 1054 = A.D. 1644, in the time of Sulṭân 'Abd Ullah Qutub Shâh, and was admitted to the literary assemblies held by the Wazîr Shâykh Muḥammad ul-Khâtûn, in one of which the collection of Turkish proverbs made by order of Shâh 'Abbâs was highly spoken

of. This incident induced the Wazîr to wish to have a collection of Persian proverbs, and he asked the author to compile one. Hence the present work.

The proverbs are alphabetically arranged, and each letter forms a *Faṣl*.

A copy of the work is noticed in Rien ii, p. 773. A very similar work of this author, entitled عجائب الامثال, but with a different preface, is noticed in the Catalogue of the Bâhâr Lib. vol. i, p. 211. Lithographed in Teheran, A.H. 1285 and 1302. See *Mélanges Asiatiques*, vol. v, p. 522.

A collection of Persian and Hindûstânî Proverbs, with English equivalents, has been published by Thomas Roebuck, Calcutta, 1824.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 900.

fol. 255; lines 11; size 12×7 ; $7\frac{1}{2} \times 4$.

The same.

Another copy of Muḥammad 'Alî Jabalrûdî's *Jâmi'-ut Tamṣil*, beginning as usual.

Written in Nasta'liq.

Dated Teheran, A.H. 1241.

Scribe: محمد فانی.

No. 901.

fol. 51; lines 13; size $8\frac{1}{2} \times 5$; 6×3 .

مجمع الامثال

MAJMA'-UL AMṢĀL.

An extract from Muḥammad 'Alî Jabalrûdî's *Jâmi'-ut Tamṣil*, beginning as usual:

سپاس بیحد و متایش بیحد الهم.

The anecdotes, explanations, illustrations, etc., found in the original work, are omitted throughout, and the preface is immediately followed by a bare list of the proverbs, arranged, like the original, in alphabetical order.

Written in fair Ta'liq.

Not dated; 19th century.

No. 902.

fol. 262; lines 16; size $9\frac{3}{4} \times 6\frac{1}{2}$; 7×4 .

صفات کائنات

ŞIFAT I KÂ'INÂT.

A collection of choice examples consisting of rhetorical descriptions and figurative speeches, arranged according to the objects described.

Author: Siyâl Kûtî Mal, poetically surnamed Wârastah. سیالکوتی
مل المتخلص به وارسته.

Beginning:—

حمد سخن آفرینی که دایمی صاف باطمان را روضه الصفا گردانیده
الغ •

The work itself begins thus with a rhetorical description of الله بسم الله on fol. 3^a:—

بسمه رنگین کلامی تعریف بسم الهی است که حسن آغاز امور
و آغاز حسن الغ •

The author, who does not give his name has already been mentioned in connection with his work مصطلحات الشعرا (see Nos. 812–813). The title of the work and author's name are thus endorsed on the title-page صفات کائنات سیالکوتی مل وارسته.

The date of composition of the work, given in the preface, is A.H. 1171 = A.D. 1757.

Comp. Rieu iii, p. 1006 and 1024 where the work is called صفات کائنات which seems to be a more appropriate title. Edited with marginal notes by Dīnadayāl and Dhanpat Râi, Lucknow, 1878.

Written in ordinary Nasta'liq.

Dated 5 Jumâdâ II, A.H. 1235.

Scribe: انوری برشاد.

No. 903.

fol. 294; lines 14; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

Another copy of Wârastah's Şifat-i Kâ'inât, beginning as above. There is a lacuna after fol. 9^a, and the last four lines on fol. 8^b.

and the first nine lines on fol. 9^a of the preceding copy are wanting here.

Written in fair Ta'liq.

Dated A.H. 1200.

Scribe: موتي لعل.

A seal, bearing the inscription *احمد الله الغالب*, and dated A.H. 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirzâ Asad Ullah Khân Gâlib, who died in A.H. 1285 = A.D. 1859 (see No. 441).

No. 904.

fol. 47; lines 12; size $7\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3\frac{1}{2}$.

رساله معما

RISÂLAH-I MU'AMMÂ.

A treatise on riddles and logogriphs.

Author: Nâsir 'Alî ul-Husayni ul-Aşğari *ناصر علي الحسيني الاصغري*

Beginning:—

حمد میکنم خداوندی را که علم اسما بآدم تعلیم نمود الخ

The author wrote this treatise at the request of one غلام امام Gulâm Imâm.

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm, whose name is expressed by a logogriph, fol. 2^a, sent a riddle to the author which he received through his friend Shaykh Muḥammad Ḥasan. The author then wrote this treatise as a sort of commentary on the said riddle. The logogriph referred to above is the following verse:—

بلبل ما را هوای گلشن است گفته ام سه بار نامش روشن است

It is worked out on the margin thus:—

از بلبل هزار خراسنه شده ترادفا و از هزار حرف غ و لفظ گلشن که
چهار حرف دارد به مناسبت چار عنصر بترتیب طبعی هوایش حرف
دوم باشد که ل باشد و چون لفظ ام سه نوبت بگویند مجموع غلام امام
بحصول آید.

In the colophon, dated Kânpûr, Dulhijjah, A.H. 1268, the scribe Wârîḡ 'Alî Sayfî وارث علی سیفی mentions the author in the present tense. The colophon, fol. 32^a, is followed by an appendix, supplied by the scribe, in praise of the work, and contains some riddles and logogriphs. It begins thus:—

نقادان عیار سخندانى و نقابان کنوز معانى نیکو دانند که حل
و عقد نغزو معما نه اعریست انم •

Written in fair Nasta'liq with occasional marginal notes. The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

SCIENCES.
ENCYCLOPAEDIAS.

No. 905.

fol. 183 : lines 13 : size $8\frac{1}{2} \times 5$: $5\frac{1}{2} \times 3$.

دانش نامه جهان

DĀNISH NĀMAH-I JAHĀN.

A work on physical science.

Author : Ġiyâḡ-ud-Dīn 'Alī 'Imrān bin 'Alī Mirān ul-Ḥusaynī ul-Isfahānī غياث الدين على عمران بن علي ميران الحسيني الاسفهانى (who flourished in the seventh or eighth century of the Hijrah).

Beginning :—

سزاوار ستائش و سپاس مبدعى است كه باقتضای ذاتي

The work is divided in ten *Faṣl*, twenty *Aṣl*, four *Natā'ij* and a *Khatimah*, treating of natural philosophy : meteorology, as vapours, rain, winds, thunder, shooting stars, etc ; mineralogy ; botany ; physiology ; psychology, and anatomy.

For other copies see Rieu, ii., p. 439 ; W. Pertsch, Berlin Catalogue, p. 372 ; Ethé, Bodl. Lib. Catalogue, No. 1456 ; Ethé, Ind. Office Lib. Catalogue, Nos. 2173-2174.

Written in ordinary Ta'liq.

Not dated : 19th century.

The folios have been placed in new margins.

No. 906.

fol. 384; lines 35; size $15\frac{1}{2} \times 8\frac{3}{4}$; $11 \times 5\frac{1}{2}$.

دُرَّةُ التَّاجِ لُغَرَّةُ الدُّبَاجِ

DURRAT-UT-TÂJ LI-GURRAT
UD-DUBÂJ.

A good and well-written copy of a vast encyclopaedia of philosophical sciences.

Author: Qutb-ud-Dîn Mahmûd bin Mas'ûd bin Muṣṭafî ash-Shîrâzî قطب الدين محمود بن مسعود بن مصطفى الشيرازي.

Beginning:—

اگرچه بر ضمیر ارباب کیاست و خاطر اصحاب فراست پرشیده نیست
که نعت جلال ربوبیت و وصف کمال الوهیت و شکر مواهب نعم بی
نهایت النعم

Qutb-ud-Dîn Shîrâzî, the most eminent disciple of Khwâjah Naṣîr-ud-Dîn Tûsî (d. A.H. 672=A.D. 1274), and according to Taqî Auhadî, fol. 583^a, the sister's son of Shaykh Sa'dî, was born in Shîrâz A.H. 634=A.D. 1236. Besides the present work he wrote several others, mostly in Arabic, on philosophy, medicine and astronomy, see Brock. ii, p. 212. He died on Sunday, 17 Ramadân, A.H. 710=A.D. 1319.

Regarding the word "Dubâj" in the above title, Dr. Rieu, p. 434, informs us that Amîrah Dubâj was the hereditary title of the Ishâqûwand or Ishâqiyah princes of the Bayah Pas, or Western Gilân, whose capital was Fûman, and for one of whom the Durrat-ut-Tâj was composed. According to the preface in our copy, Dubâj, for whom the author wrote the work, was the son of Fîl Shâh bin Rustam Shâh. His name is introduced thus, fol. 2^a:—

شهر یار معظم سلطان جیل و دیلم جمشید عهد اسکندر وقت شمس
الدنیار والذین نصر الملوک والسلاطین فامع الکفر والمشرکین قاهر الخوارج
و المتمردين معنی العدل فی العالمین مظهر الحق بالبراهین المخصوص
بعزیزت رب العالمین دباج بن السلطان السعید حسام الملوء الدین فیلشاه
بن الملک معظم سیف الدین رستم بن دباج *

For the genealogy of Dubāj, the author refers to histories of the kings of Māzandarān and traces it from Ādam thus :

دُبَاج بن فیلساه بن رستم بن دُرَبَاج بن خیلو بن شرف الدوله بن
سلطان شاه بن دُرَبَاج بن ادکن بن جیدکون بن قیا خسرو بن ابی نصر بن قیا خسرو
بن ابی شجاع بن ادکن بن قیا خسرو بن ادکن بن دُرَبَاج بن حبشی بن
حالمو بن سرسان بن اسحق بن سلم بن قابوس بن نورج بن حشش بن شهر
بران فیدر بن دلاس بن نرسی بن هرمز بن اردشیر بن فیروز بن فرس بن
کردک بن دنجن بن دلاس بن بهرام بن شپور بن اشک بن اشک بن اشک
بن دارا بن بهمن بن اسفندیار بن کشتاسپ بن لهراسپ بن کستین بن
کیقباد بن کیومرث بن کی کشتاسپ بن حاشر بن عوف بن جم بن جمشید بن
کاؤرس بن معصب بن مزیال بن هوشنگ بن سیامک بن کیدمرث بن
امیم بن لارود بن ازم بن سام بن نوح بن برهم بن ملک بن متوشلح بن
اخنوخ و هو ادريس النبي عليه السلام بن يارد بن مهليل بن قسان بن
انوش بن شیش بن آدم علی نبیذا و علیه السلام .

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazir of Gilān, Muḥammad bin Jamāl-ud-Din Muḥammad bin جبرک (sic)

عاحب معظم مفتخر الوزرا في العالم دستور گیلان مشهور ایران
شمس الدولة و الدين جمال الاسلام و المسلمين محمد بن عاحب السعيد
جمال الدين محمد بن جبرک —

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fāṭḥah* (introduction), five *Jumlah* (books) and a *Khātimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following:—

Fāṭḥah, on science in general and its branches; in three *Fasl*:—

(1) on fol. 3^b : در بیان فضیلت علم و تعلیم

(2) on fol. 7^b : در حقیقت علم و آنکه تصور علم بدیهی است یا ممکن

(3) on fol. 8^b : در تقسیم علوم و آنچه بدان تعلق دارد

Jumlah I. On Logic (منطق) in seven Maqalah:—

(1) on fol. 19^b : این مشتمل است برسد تعلیم و بیان روس ثمانه
نیز در آنست *

(2) on fol. 26^a : در اکتساب تصورات

(3) on fol. 27^a : در قضایا

(4) on fol. 33^a : در لوازم قضایا عند الانفراد

(5) on fol. 36^b : در حجج

(6) on fol. 39^b : در توابع اقسامه و لواحق آن

(7) on fol. 40^b : در صناعات پنجگانه که برهان و جدل و خطابت
و شعر و مغالطه است *

Jumlah II. On Philosophy proper (فلسفه اولی) in two Fann:—

(1) on fol. 44^a : در امور عامه جمله مقبوعات را

(2) on fol. 52^a : در اقسام اعراض وجودی و اعتباری

Jumlah III. On Physics (علم اسفل که علم طبیعی است) in two Fann:—

(1) on fol. 62^a : در اجسام طبیعی و مقومات و احکام آن

(2) on fol. 72^a : در نفوس و صفات و آثار آن

Jumlah IV. On Mathematics (علم اوسط که عام ریاضی است) in four Fann:—

(1) On fol. 82^b : در استقامات که عبارت است از کتاب اقلیدس

(2) on fol. 135^a : در تلخیص مجسطی بطليموس

(3) on fol. 173^b : در ارباعالجبی بمعنی خواص اعداد

(4) on fol. 181^b : در علم موسیقی منی علم العیان

Jumlah V. On Metaphysics (علم اعلی که علم الهی است) in two Fann:—

(1) on fol. 215^a : در عقل و آثار آن در عالم جسمانی و روحانی

(2) on fol. 222^a : در واجب الوجود و وحدانیت او و نعوت جلال او

و کیفیت فعل و غایت او *

Khatimah, in four Qutub:—

(1) on fol. 234^b. The fundamental principles of faith (در اصول
(دین).

(2) on fol. 294^b. The secondary points (انچه بفروع دین تعلق دارد).

(3) on fol. 331^b. Ethics and politics (در حکمت عملی که منحصراًست
در تهذیب اخلاق و سیاست منووی و مدنی).

(4) on fol. 367^b. Rules of religious life, Sūfism, etc. (در بیانی
انچه غالب راه حق را دانستن آن در بایست شود در سلوک راه حق).

The contents of the work are fully given in *Jahrbücher*, vol. 38; *Anzeigebblatt*, pp. 17-21. See also Rieu, ii, p. 434; G. Flügel, vol. i, p. 35; Ethé, Ind. Office Lib. Cat. 2219; W. Pertsch, Berlin Cat. p. 340; Hāj. Khal. vol. iii, p. 201; *Mélanges Asiatiques*, vol. ii, p. 57.

Written in small learned Nasta'liq.

Dated Haydarābād, Golconda, Rabi 1, A.H. 1027.

Scribe: علی بن حسین.

The title-page contains a biographical notice of the author Qutb-ud-Din Shīrāzī (copied from the Tagkirah of Taqī Anḥadī), by the donor's father Maulavi Muḥammad Bakbsh Khān, dated 25 Dulqa'd, A.H. 1272.

On the same page is a note by Muḥammad 'Alī ul-Ḥusaynī, dated, Sūrat, A.H. 1166.

No. 907.

fol. 376; lines 20; size 11 $\frac{1}{2}$ × 6 $\frac{1}{2}$; 7 × 3 $\frac{1}{2}$.

نفايس الغنون

NAFĀ'IS-UL-FUNŪN.

The well-known encyclopædia of science.

Author: Muḥammad bin Maḥmūd ul-Āmulī معمود بن محمود الأملي

Beginning:—

حمد و ثناء و شکر بی انتہا حضرت بادشاہی را کہ افکار انکبوت و انظار

عقلا الخ *

The author, a bigoted Shīrah, flourished during the reign of the Ilkhānī sovereign Sultān Uljāitū (A.H. 703-716 = A.D. 1304-1316). Besides this work he wrote commentaries upon the Kulliyāt of the Qānūn of Ibn-i Sīnā, upon the Kulliyāt of the Qānūn of Sharnaf-ud-Dīn Īlākī, and upon the Mukhtaṣar fil Uṣūl of Ibn-i-Hājib.

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign, *Shaykh Jamāl-ud-Dīn Abū Ishāq Maḥmūd Shāh* (A.H. 742-754 = A.D. 1341-1353) he dedicates the work to a certain wazīr, who is designated by several honorific titles, and for the insertion of whose name a blank space is left. The date of composition given in the work is A.H. 735 = A.D. 1335, but the historical portion of the work is brought down to A.H. 736 = A.D. 1336. The preface in which the name of Sultān Abū Ishāq is mentioned, must, therefore, have been written after the composition.

The work consists of two parts, called *Qism*, the first of which deals with modern or Muslim sciences, and the second, with those of the ancients. Each *Qism* is subdivided into several sections, called *Maqālah*.

The present MS. ends in the middle of the fifth *Bāb* of first *Qism*, treating of the history of the kings from the time of the 'Abbasides down to the author's time. The concluding words are :

این ضعیف گفت قریب سی سال باشد فرمود ترا معلوم نیست
الذون قریب چهل سال است

The full title of the work, given in the preface, is نفائس الفنون في
عرائس العین

Detailed descriptions of the work are given in G. Flügel, i. pp. 38-42; Rieu, ii. p. 435; Ethé, Bodl. Lib. Catalogue, No. 1483 and Ethé, India Office Lib. Catalogue, No. 2221. See also W. Pertsch, Berlin Catalogue, p. 148, 7; pp. 164-167; and p. 352, 2; Wiener, Jahrbücher, vol. 61, Anzeigeblatt. pp. 2-10; Mélanges Asiatiques, iii. p. 734, and v. p. 261; Rehatsek, Catalogue raisonné, p. 58, No. 44; Hāj. Khal. vol. iv, p. 500 and vi, p. 364; etc.

No. 908.

fol. 354; lines and size same as above.

Continuation of the preceding copy, beginning with the concluding portion of the fifth *Bāb* of the first *Qism* :—

چهل سال است این ضعیف از خواب در آمد و هرچند تأمل بنمود *

Both the copies are written in fair Nasta'liq by the same scribe within coloured borders with an illuminated head-piece and a double-page 'Unwān at the beginning of the first copy.

A full table of contents, occupying thirty-two pages, is prefixed to the first copy.

Not dated; apparently 17th century.

No. 909.

fol. 753; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; 8×5 .

The same.

A complete copy of the *Nafī'is-ul-Fanūn*, comprising both *Qism*.
Beginning as usual:—

حمد و ثناء و شکر بی انتہا الھ *

A blank space, intended for the insertion of the name of the wazir to whom the work is dedicated, is left blank in the preface in this copy also.

The MS., written in ordinary *Tayliq*, is in a damaged condition.

A list of the contents is given at the end of the copy.

The seal of Nawwāb Sayyid Vilāyat 'Alī Khān of Patna is found at the beginning and end of the copy.

Dated Ramadān, A.H. 1219.

No. 910.

fol. 969; lines 21; size $12 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

جواهر العلوم ہمایونی

JAWÂHIR-UL-'ULŪM-I HUMÂYŪNĪ.

A very large and extremely rare encyclopædia of different sciences.

Author: Muḥammad Faḍīl bin 'Alī bin Muḥammad ul-Miskinī ul-Qāḍī us-Samarqandī: محمد فاضل بن علی بن محمد المکینی القاضی السمرقندی.

Beginning:—

فصلتوں منظومات جواهر علوم و تصنیفات مصنفات فاضل و کاملترین
مثنویات نوادر رسوم و ثلویثات مولفین کامل الھ *

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works حدائق الانوار (see Nos. 907-909), نفایس الغنوں و غرائس العیون (by

Imâm Fakhr-ud-Dîn Râzi, *d.* A.H. 606 = A.D. 1209, see Hâj. Kha I vol. ii, p. 19) and الآثار الستين, he wrote the present work treating of one hundred and twenty sciences: مشتمل بر صد و بیست علم. He eulogises the reigning sovereign Muhammad Humâyûn Pâdishah to whom he dedicates the work. The historical portion is brought down to the re-accession of Humâyûn, A.H. 962 = A.D. 1554.

The work is divided into a *Muqaddimah*, three *Maqâlât* and a *Khâtimah*.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning:—
Muqaddimah, in three *Qism*, fol. 2^b:—

- (1) قسم اول در بیان شرف علوم و فضیلت علما
- (2) قسم دوم در بیان تعریف و تقسیم
- (3) قسم سیوم در بیان تعداد و ابواب و فهرست این کتاب

Maqâlah I, fol. 4^b.

Each *Maqâlah* comprises two *Qism*, subdivided into several *Bâb*, each treating of a separate subject.

First *Qism*, in twenty-two *Bâb*:—

- (1) باب اول در علم خط
- (2) باب دوم در علم انشا
- (3) باب سیوم در علم شعر
- (4) باب چهارم در علم قافیه
- (5) باب پنجم در علم عروض
- (6) باب ششم در علم معما و حل معنیات امیرحسین و بیان نغز
- (7) باب هفتم در علم بدایع و صنایع شعری و اظهار مضمحل
- (8) باب هشتم در علم لطائف و مطائبات
- (9) باب نهم در امثال و حکایات بر سبیل تشبیه و استعارات
- (10) باب دهم در علم لغت
- (11) باب یازدهم در علم صرف
- (12) باب دوازدهم در علم نحو

- (13) باب سیزدهم در علم معانی
 (14) باب چهاردهم در علم بیان
 (15) باب پانزدهم در علم مغالطات منقولہ و معقولہ
 (16) باب شانزدهم در علم عقاید
 (17) باب هفدهم در علم معرفت الہیات
 (18) باب ہجدهم در علم امور عامہ
 (19) باب نوزدهم در علم اعراض
 (20) باب بیستم در علم حکمت
 (21) باب بیست و یکم در علم منطق
 (22) باب بیست و دوم در علم مفاظرة و اداب بحث

Second Qism, in twelve Bâh:—

- (1) باب اول در علم قصص الانبیا
 (2) باب دوم در معرفت تاریخ ملوک فارس کہ قبل از عهد سید
 المرسلین بوده اند *
 (3) باب سیوم در علم سیر الفہمی و بیان معجزات و ذکر معراج
 (4) باب چهارم در معرفت واقعات و غزوات نبوی و بیان اوصاف
 خانہ کعبہ *
 (5) باب پنجم در معرفت اوصاف و احوال جمیع خلفا
 (6) باب ششم در معرفت تاریخ سلاطین کہ بعد از خلفا بوده اند
 تا عهد بندگان حضرت صاحبقران *
 (7) باب ہفتم در معرفت تاریخ بندگان حضرت صاحبقران و اولاد
 و اخفان بزرگوار ایشان *
 (8) باب ہشتم در علم انساب
 (9) باب نهم در علم مقالات عالم
 (10) باب دهم در علم سیر و مقامات طبقہ اولی از اولیا
 (11) باب یازدهم در معرفت مراقبات و مقامات طبقہ ثانیہ از
 مشایخ طریقت از خولجہاء نقشبند و غیرہم و بیان مقابر
 و مزارات انبیا و اولیا و بیان طرح و وضع خانہ کعبہ *
 (12) باب دوازدهم در بیان عجائب المخلوقات و امور اخروی
 و دنیوی و دنیوی *

Maqûlah II, fol. 343^a.

First *Qism*, in twenty-two *Bâb* :—

- (1) باب اول در تهذيب اخلاق
- (2) باب دوم در علم تخلیقه نفس از اوصاف ذمیة
- (3) باب سیوم از علم معاش در معرفت حقوق والدین و اولاد
- (4) باب چهارم در بیان معاملات با زوجات
- (5) باب پنجم در معرفت اداب استنداد
- (6) باب ششم در معرفت حقوق ممالیک
- (7) باب هفتم در معرفت جیران
- (8) باب هشتم در علم مجالس و مکاتیر
- (9) باب نهم از علم اداب ملوک و در بیان علم حقوق رعایا بر ملوک
- (10) باب دهم در علم حقوق ملوک بر رعایا
- (11) باب یازدهم در بیان معرفت جواهر نامه
- (12) باب دوازدهم در بیان معرفت فوس نامه و بعضی از حیوانات
- (13) باب سیزدهم در بیان معرفت فرس نامه
- (14) باب چهاردهم در بیان معرفت باز نامه و غیره
- (15) باب پانزدهم در علم تشریح اعضا
- (16) باب شانزدهم در معرفت کلیات طبی
- (17) باب هفدهم در بیان اسباب سنت غروریه و يتعلق بها
- (18) باب هجدهم در بیان علم نبش
- (19) باب نوزدهم در بیان معالجات طبی
- (20) باب بیستم در بیان حمیلت
- (21) باب بیست و یکم در بیان علم قرابادین یعنی معرفت ادویه مفردة و مرکبة بترتیب حروف تهجی *
- (22) باب بیست و دوم در امراض عین

Second *Qism*, in nineteen *Bâb* :—

- (1) باب اول در علم عبادات بر مذاهب اربعه
- (2) باب دوم در علم مذاکحات و تخلیقات
- (3) باب سیوم در معاملات

- باب چهارم در معرفت عفو و شهادت و ماناسب بهذه (4)
المسطورات *
- باب پنجم در علم عقوبات و جزایات (5)
- باب ششم در علم فرائض و قسمت موازین و ایوان قواعد (6)
چند جهت نسبت و ضرب و قسمت و سکه حساب *
- باب هفتم در علم آداب القاضی و متفرقات (7)
- باب هشتم در علم سلوک (صکوک read) و تبالجات (8)
- باب نهم در علم محاضرات و دعاری (9)
- باب دهم در علم سجلات (10)
- باب یازدهم در علم فنوی (11)
- باب دوازدهم در علم اصول فقه (12)
- باب سیزدهم در علم احتساب (13)
- باب چهاردهم در علم صید و اصطیاد و حله و حرمت اکثر (14)
حیوانات *
- باب پانزدهم در علم سنن و احکام (15)
- باب شانزدهم در علم آداب طعام (16)
- باب هفدهم در معرفت امور مباحثه (17)
- باب هیجدهم در معرفت فواید متفرقه و لطائف مجتمعه فقهیه (18)
- باب نوزدهم در علم موعظه و نصایح (19)

Maqālah III, fol. 789^b.

First Qism, in twelve Bāb :—

- باب اول در علم تفسیر و حل الفاظ مشکله قرآنی (1)
- باب دوم در علم قراءت سبعه (2)
- باب سیوم در علم خواص ارزان فتنه و ترجمه قصیده برده (3)
و حزب البصر (و) سوز و آیات *
- باب چهارم در علم ادعیه مأثوره و دعوات مشهوره (4)
- باب پنجم در علم حدیث (5)
- باب ششم در علم اصول حدیث (6)
- باب هفتم در معرفت قواعد و اصطلاحات صوفیه (7)
- باب هشتم در علم سلوک (8)

- (9) باب نهم در علم توحید و مراتب مکاشفان
 (10) باب دهم در معرفت مشاهدات
 (11) باب یازدهم در معرفت مقامات و مراتب آن
 (12) باب دوازدهم در علم حقیقت

Second Qism, in thirty-three Bâb :—

- (1) باب اول در معرفت تقویم شمسی و قمری و اختیار ساعات
 (2) باب دوم در معرفت استخراج تقویم و شبکه نجومی
 (3) باب سیوم در معرفت احکام نجوم
 (4) باب چهارم در علم هیئت
 (5) باب پنجم در علم اصطلاح و بیان صنعت آن
 (6) باب ششم در معرفت کواکب افلاک
 (7) باب هفتم در معرفت اقالیم سبعه
 (8) باب هشتم در علم صور کواکب
 (9) باب نهم در معرفت مسالک و ممالک
 (10) باب دهم در علم تکسیر
 (11) باب یازدهم در علم آداب وقف
 (12) باب دوازدهم در علم حروف
 (13) باب سیزدهم در علم جفر جامع
 (14) باب چهاردهم در طلسمات
 (15) باب پانزدهم در علم فیرونیجات
 (16) باب شانزدهم در علم کیمیا
 (17) باب هفدهم در علم سینیا
 (18) باب هیجدهم در علم نفوس اسما و شرایط آن
 (19) باب نوزدهم در علم تسخیر کواکب
 (20) باب بیستم در علم غرایم
 (21) باب بیست و یکم در علم رمل
 (22) باب بیست و دوم در علم حساب
 (23) باب بیست و سیوم در علم مساحت و جراثقال و بیان مبصرات
 (24) باب بیست و چهارم در علم استفا (sio)
 (25) باب بیست و پنجم در علم قیامت

- (26) باب بست و ششم در تعبیر خواب
 (27) باب بست و هفتم در معرفت اختلافات و عام شانه و معرفت
 تفاؤل •
 (28) باب بست و هشتم در معرفت طالع موالید و زائجه و طالع
 (29) باب بست و نهم در معرفت اشکال اقلیدس
 (30) باب سی ام در علم متوسطات
 (31) باب سی و یکم در علم موسیقی
 (32) باب سی و دوم در علم دم و دهم که حکماء هند در این
 علم کتب معتبره تصنیف کرده اند •
 (33) باب سی و سیوم در علم شطرنج

در علامات قیامت و احوال آخرت : *Khātimah*.

Written in careless Nasta'liq.

Not dated ; apparently 19th century.

No. 911.

fol. 400 ; lines 10 ; size $12\frac{1}{2} \times 8$; $7\frac{1}{2} \times 5$.

تکفۀ الہند

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindūs, in two volumes.

Author : Mirzā *Khān* ibn Fakhr-ud-Din Muhammad مرزا خان ابن فخر الدین محمد.

In Rieu i, p. 62. where a copy of the work is noticed, the author is called Mirzā Muhammad B. Fakhr-ud-Din Muhammad.

Beginning :—

الحمد لله رب العالمین اما بعد چنین گوید مست جاد

ہندیان الہ •

We are told in the preface that the author wrote this work in 'Ālamgir's reign at the request of Kūkultāsh *Khān* (governor of Multān, who afterwards received the title of *Khān*Jahān), for prince Mu'izz-ud-Din Jahāndār Shāh.

The work is divided into a *Muquddimah*, seven *Bāb* and a *Khātimah*, as follows :

Muqaddimah on the Hindū system of writing.

Bāb I on prosody (بنگل).

Bāb II on rhyme (تک).

Bāb III on figures of speech (النكار).

Bāb IV. on the theory of love (سنگار رس).

Bāb V. on music (سنگیت).

Bāb VI. on sexual science (نوك).

Bāb VII on physiognomy (ساعدرك).

Khātimah on idioms.

The present MS., comprising the first volume, ends with the first portion of the fifth *Bāb*, with the following words:

و تمام بندگان سه مقرر باشند بدین شکل

No. 912.

fol. 300; lines and size same as above.

A continuation of the preceding copy, comprising the last portion of the fifth *Bāb* and the remaining part of the work.

Beginning:—

بدین شکل ... هشتاد و نیم مازندی تال بنون ممدردہ الہ .

Both the volumes are written in beautiful bold Ta'liq.

Dated 27 Ramaḍān, A.H. 1211.

Scribe: شرف علی ساکن مارہرو.

No. 913.

fol. 371; lines 23; size $14 \times 7\frac{1}{2}$; 9×5 .

شاهد صادق

SHĀHID-I-ṢĀDIQ.

A vast and somewhat rare encyclopædic work, containing religious, moral, philosophical, political, ethical, historical and cosmographical matter, and miscellaneous notices and obituaries.

Author: Muḥammad Ṣādiq bin Muḥammad Ṣāliḥ ul-Iṣfahānī
محمد صادق بن محمد صالح الاصفهانی الارادانی ul-Āzādānī.

Beginning:—

الحمد لله تعالى و منه المبتدئ و اليه المقتضى الخ

A detailed account of the author has been given in connection with his historical work *Ṣubḥ-i Ṣādiq*, No. 471.

We learn from the preface to the present work that Ṣādiq commenced the work in A.H. 1054 = A.D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpūr, where he put the materials in order, and completed the task. He mentions A.H. 1056 = A.D. 1646 as the current year.

The work is divided into five *Bāb*, subdivided into numerous *Faṣl*, and a *Khātimah*.

Contents:—

Bāb I, treating of God, the Prophet, prophetship, saintsship, faith, Islām, good and bad deeds, etc:

باب اول در ذکر خدا و رسول و نبوت و ولایت و ایمان و اسلام و حسنات و سیئات
در آنچه بداین مناسب بود, on fol. 5^b, in 107 *Faṣl*:—

- فصل اول در حمد و سپاس ایزد تعالی
- فصل دوم در وجود مانع جل و علا
- فصل سوم در توحید
- فصل چهارم در معرفت حق تعالی
- فصل پنجم در صفات و افعال حق
- فصل ششم در تسبیح و ذکر
- فصل هفتم در ذکر مناجات
- فصل هشتم در دعا
- فصل نهم در نعت رسول الله علی الله علیه و آله و سلم
- فصل دهم در صلوة و سلام بر سید الانام علی الله علیه و سلم
- فصل یازدهم در معراج
- فصل دوازدهم در مناقب خلفای راشدین
- فصل سیزدهم در دوستی اهل بیت و مناقب ایشان
- فصل چهاردهم در ذکر صحابه و تابعین
- فصل پانزدهم در نبوت
- فصل شانزدهم در ولایت
- فصل هفدهم در معجزات
- فصل هجدهم در کرامات
- فصل نوزدهم در اسلام و ایمان

- فصل بستم در تقلید و اجتهاد *
- فصل بست و یکم در مذهب و اختلافات آن *
- فصل بست و دوم در ذکر روافض *
- فصل بست و سوم در ذکر مدعیان الوهیت و نبوت *
- فصل بست و چهارم در کفر *
- فصل بست و پنجم در الحاد و ارتداد *
- فصل بست و ششم در بت پرستی *
- فصل بست و هفتم در تناسخ *
- فصل بست و هشتم در کیش هذود *
- فصل بست و نهم در فسق *
- فصل سیم در توبه و استغفار *
- فصل سی و یکم در ندامت و اعتذار *
- فصل سی و دوم در شریعت و تکلف *
- فصل سی و سوم در نیت *
- فصل سی و چهارم در علم و عمل *
- فصل سی و پنجم در جبر و اختیار *
- فصل سی و ششم در قضا و قدر *
- فصل سی و هفتم در سعادت و شقاوت *
- فصل سی و هشتم در عز و ذل *
- فصل سی و نهم در حسنات و سیئات *
- فصل چهل در طاعت و عبادت *
- فصل چهل و یکم در زهد و تقوی *
- فصل چهل و دوم در طهارت *
- فصل چهل و سوم در اذان *
- فصل چهل و چهارم در نماز *
- فصل چهل و پنجم در روزه *
- فصل چهل و ششم در زکوة *
- فصل چهل و هفتم در حج *

- فصل چهل و هشتم در کعبه شریف •
- فصل چهل و نهم در قبله •
- فصل پنجاهم در معرفت سمت قبله •
- فصل پنجاه و یکم در مساجد •
- فصل پنجاه و دوم در تصوف •
- فصل پنجاه و سوم در وجد و سماع •
- فصل پنجاه و چهارم در شیخ و مرید •
- فصل پنجاه و پنجم در ریا •
- فصل پنجاه و ششم در مخالفت نفس •
- فصل پنجاه و هفتم در ریاضت •
- فصل پنجاه و هشتم در تجرد و تعلق •
- فصل پنجاه و نهم در توکل •
- فصل شصتم در قناعت •
- فصل شصت و یکم در صبر •
- فصل شصت و دوم در شکر •
- فصل شصت و سوم در شکایت •
- فصل شصت و چهارم در رغا و تسلیم •
- فصل شصت و پنجم در اخلاص •
- فصل شصت و ششم در یقین •
- فصل شصت و هفتم در ثبات و استقامت •
- فصل شصت و هشتم در خوف •
- فصل شصت و نهم در رجا •
- فصل هفتادم در یاس •
- فصل هفتاد و یکم در امن •
- فصل هفتاد و دوم در اخلاق و تهذیب آن •
- فصل هفتاد و سوم در عادت •
- فصل هفتاد و چهارم در ادب •
- فصل هفتاد و پنجم در انکسار و هضم نفس •

- فصل هفتاد و ششم در حسن ظن *
- فصل هفتاد و هفتم در تواضع *
- فصل هفتاد و هشتم در تحية و سلام *
- فصل هفتاد و نهم در تكبر و عجب *
- فصل هشتادم در غرور *
- فصل هشتاد و يكم در تفاخر *
- فصل هشتاد و دوم در مدح و ذم *
- فصل هشتاد و سوم در ذكر جمیل *
- فصل هشتاد و چهارم در ذكر اخیار و اشرار *
- فصل هشتاد و پنجم در احسان *
- فصل هشتاد و ششم در مكافات و مجازات *
- فصل هشتاد و هفتم در عفو *
- فصل هشتاد و هشتم در شفاعت *
- فصل هشتاد و نهم در انتقام *
- فصل نودم در حلم *
- فصل نود و يكم در شرم و حیا *
- فصل نود و دوم در رحم *
- فصل نود و سوم در رفق و شدت *
- فصل نود و چهارم در مدارا و مواساة *
- فصل نود و پنجم در غضب *
- فصل نود و ششم در حسد *
- فصل نود و هفتم در حرص *
- فصل نود و هشتم در طمع *
- فصل نود و نهم در استغنا *
- فصل صد و يكم در كرم و فضیلت آن *
- فصل صد و دوم در فقر و مروت *
- فصل صد و سوم در منت *
- فصل صد و چهارم در اخبار *

- فصل صد و چهارم در سوال
- فصل صد و پنجم در هدیه
- فصل صد و ششم در اسراف
- فصل صد و هفتم در بخل

Báb II, treating of sovereignty, government, rules and precepts relating to administration :

باب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن
on fol. 66^a, in 77 *Faṣl* :—

- فصل اول در جاه و ریاست
- فصل دوم در خلافت و امامت
- فصل سوم در سلطنت
- فصل چهارم در ذکر برخی از عظمای ملوک
- فصل پنجم در علو همت
- فصل ششم در حفظ ناموس سلطنت
- فصل هفتم در حکم و نفاذ آن
- فصل هشتم در سیاست
- فصل نهم در مهابت
- فصل دهم در اکاله بودن سلطان
- فصل یازدهم در فرصت
- فصل دوازدهم در مشورت
- فصل سیزدهم در تدبیر و تقدیر
- فصل چهاردهم در عزم و حزم
- فصل پانزدهم در عجلت و تالی
- فصل شانزدهم در تجربه
- فصل هفدهم در عمل فرمودن
- فصل هجدهم در عزل و نصب
- فصل نوزدهم در وزارت و آداب آن
- فصل بیستم در عمال سلطان و کتاب دیوان
- فصل بیست و یکم در دبیر و آداب

- فصل بیست و دوم در رسولان و کار ایشان
- فصل بیست و سوم در رعایا و دهاتین
- فصل بیست و چهارم در زراعت
- فصل بیست و پنجم در قضا و آداب آن
- فصل بیست و ششم در قنوی
- فصل بیست و هفتم در احتساب
- فصل بیست و هشتم در اقامت حدود
- فصل بیست و نهم در معاملات و خصوصیات
- فصل سیم در رشوت
- فصل سی و یکم در شهادت
- فصل سی و دوم در قسم
- فصل سی و سوم در عدل
- فصل سی و چهارم در ظلم
- فصل سی و پنجم در قتل
- فصل سی و ششم در قصاص و دیهت
- فصل سی و هفتم در غارت و سبی
- فصل سی و هشتم در حبس
- فصل سی و نهم در بار دادن سلطان
- فصل چهلم در تزئین و تزییب بارگاه
- فصل چهلم و یکم در تاج و تخت
- فصل چهلم و دوم در سکه و خطبه
- فصل چهلم و سوم در علم و رایست
- فصل چهلم و چهارم در نوبت
- فصل چهلم و پنجم در خاتم
- فصل چهلم و ششم در خیمه
- فصل چهلم و هفتم در فرش
- فصل چهلم و هشتم در نشستن سلطان با علما و ندما
- فصل چهلم و نهم در صحبت سلطان و آداب آن

- فصل پنجاهم در آداب ندیمی *
- فصل پنجاه و یکم در رکوب و نزول *
- فصل پنجاه و دوم در لشکر کشیدن و سفر کردن *
- فصل پنجاه و سوم در صلح و جنگ و آداب آن *
- فصل پنجاه و چهارم در درج و سلاح *
- فصل پنجاه پنجم در جهاد و شهادت *
- فصل پنجاه و ششم در شجاعت و جبن *
- فصل پنجاه و هفتم در هزیمت و فرار *
- فصل پنجاه و هشتم در ذکر بعضی از بدایع معارف *
- فصل پنجاه و نهم در ذکر برخی از تدبیرات *
- فصل شصتم در کمیت و کیفیت سپاه *
- فصل شصت و یکم در صفت سالار سپاه *
- فصل شصت و دوم در ترتیب و تجهیز سپاه *
- فصل شصت و سوم در مرسوم دادن به سپاه *
- فصل شصت و چهارم در داشتن سپاه و حفظ ایشان *
- فصل شصت و پنجم در نگاهداشت مراتب سپاه و رعیت *
- فصل شصت و ششم در اسم و لقب *
- فصل شصت و هفتم در خدمت *
- فصل شصت و هشتم در ترتیب حشم و خدم *
- فصل شصت و نهم در رعایت تربیت پادشاهان *
- فصل هفتادم در رعایت حقوق خدمت *
- فصل هفده و یکم در طاعت و آلا *
- فصل هفده و دوم در ادای حقوق نعمت *
- فصل هفده و سوم در بغي کفران نعمت *
- فصل هفده و چهارم در وفا *
- فصل هفده و پنجم در غدر *
- فصل هفده و ششم در بندگانگی و ارادت *
- فصل هفده و هفتم در ذکر خواجه سرا *

Bâb III, on reason, knowledge, efficiency and deficiency :

باب سوم در عقل و علم و عیب و هنر و آنچه مناسب است بدین
on fol. 116^a, in 80 *Fasl* :—

- فصل اول در عقل و فکر *
- فصل دوم در جنون *
- فصل سوم در حمق *
- فصل چهارم در ذکا و فهم *
- فصل پنجم در مکر و حيله *
- فصل ششم در علم و حکمت *
- فصل هفتم در فضیلت علم *
- فصل هشتم در آداب علما *
- فصل نهم در فضیلت علما *
- فصل دهم در طلب علم و آداب آن *
- فصل یازدهم در درس و مذاکره *
- فصل دوازدهم در تذکر و نسیان *
- فصل سیزدهم در خطا و صواب *
- فصل چهاردهم در حجت و برهان *
- فصل پانزدهم در سوال *
- فصل شانزدهم در جواب *
- فصل هفدهم در تصنیف و تالیف *
- فصل هجدهم در اسوله و اجوبه *
- فصل نوزدهم در ذکر عالم و جاهل *
- فصل بیستم در جهل و نگوهش *
- فصل بیست و یکم در عیب و هنر *
- فصل بیست و دوم در عیب جوئی و عیب پوشی *
- فصل بیست و سوم در کلام و سکوت *
- فصل بیست و چهارم در فضیلت سخن *
- فصل بیست و پنجم در فصاحت و بلاغت *
- فصل بیست و ششم در ادب سخن گفتن *

- فصل بست و هفتم در اسرار و کتمان آن *
- فصل بست و هشتم در صدق *
- فصل بست و نهم در قول و فعل *
- فصل سیم در کذب *
- فصل سی و یکم در عهد و وفا *
- فصل سی و دوم در تهمت و افترا *
- فصل سی و سوم در غیبت *
- فصل سی و چهارم در شتم *
- فصل سی و پنجم در نمیمه و غمز *
- فصل و ششم در مزاح و مطایبه *
- فصل سی و هفتم در وعظ و نصیحت *
- فصل سی و هشتم در ذکر خطیب و داعظ *
- فصل سی و نهم در صورت بعضی از خطب *
- فصل چهل در صورت بعضی از رسائل *
- فصل چهل و یکم در خط و کتابت *
- فصل چهل و دوم در دروات و قلم *
- فصل چهل و سوم در رسائل و مکاتیب *
- فصل چهل و چهارم در شعر *
- فصل چهل و پنجم در صله شعرا *
- فصل چهل و ششم در معما *
- فصل چهل هفتم در علم عروض *
- فصل چهل و هشتم در علم توانی *
- فصل چهل و نهم در صرف و نحو *
- فصل پنجاهم در لغت *
- فصل پنجاه و یکم در قرأت *
- فصل پنجاه و دوم در قرآن شریف و تلاوت آن *
- فصل پنجاه و سوم در تفسیر *
- فصل پنجاه و چهارم در حدیث *

- فصل پنجاه و پنجم در دعوات *
- فصل پنجاه و ششم در کلام *
- فصل پنجاه و هفتم در فقه و اصول *
- فصل پنجاه و هشتم در طب *
- فصل پنجاه و نهم در صحت و علالت *
- فصل شصتم در بیماری *
- فصل شصت و یکم در عیادت *
- فصل شصت و دوم در علم حیوف *
- فصل شصت و سوم در علوم غریبه *
- فصل شصت و چهارم در علم دم و دهم *
- فصل شصت و پنجم در علم رمل *
- فصل شصت و ششم در تطییر و تقاؤل *
- فصل شصت و هفتم در علم شانه *
- فصل شصت و هشتم در کهانت *
- فصل شصت و نهم در تعبیر *
- فصل هفتادم در خواب و بیداری *
- فصل هفتاد و یکم در هیئات و نجوم *
- فصل هفتاد و دوم در اسطرلاب *
- فصل هفتاد و سوم در بعضی از مسایل نجوم *
- فصل هفتاد و چهارم در برخی از احکام *
- فصل هفتاد و پنجم در علم حساب *
- فصل هفتاد و ششم در مساحت *
- فصل هفتاد و هفتم در سیاق و استیفا *
- فصل هفتاد و هشتم در علم انساب *
- فصل هفتاد و نهم در علم اخبار *

The seventy-ninth *Faṣl* on history forms a very valuable and interesting chronological compendium of prominent events. The births, deaths and incidents connected with the lives of Muḥammad and his companions, the Imāms, kings, eminent authors, poets, saints and other distinguished personages, are given under each year in

chronological order since the date of the first year of the Hijrah down to A.H. 1040=A.D. 1631, the year in which *Shâh Jahân* marched on the Deccan, fol. 173^b-200^b.

فصل هشتادم در امثال *

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc.

باب چهارم در عشق و محبت و عداوت و فقر و غنی و عیش و غم و لهو و لعب و سفر و آنچه باین لائق بود on fol. 200^b, in 75 *Faṣl*:—

فصل اول در عشق *

فصل دوم در شوق و ذوق *

فصل سوم در شجر و وصل *

فصل چهارم در انس و وحشت *

فصل پنجم در شهرت و خمزل *

فصل ششم در مجالست و مجانست *

فصل هفتم در زیارت *

فصل هشتم در تقدیم و تاخیر و آداب نشستن در مجالس *

فصل نهم در دوستی و آشنائی *

فصل دهم در دشمنی و عداوت *

فصل یازدهم در شماقت و لجاج *

فصل دوازدهم در فقر *

فصل سیزدهم در غنی *

فصل چهاردهم در نکوهش مال *

فصل پانزدهم در جمع مال *

فصل شانزدهم در رز و سیم *

فصل هفدهم در جواهر *

فصل هجدهم در نقد و نسیه *

فصل نوزدهم در قرض *

فصل بیستم در امانت و خیانت *

فصل بیست و یکم در دردی *

فصل بیست و دوم در سعی *

- فصل بست و سوم در کسل *
- فصل بست و چهارم در شغل و فراغ *
- فصل بست و پنجم در سفر *
- فصل بست و ششم در راه رفتن *
- فصل بست و هفتم در وطن و غربت *
- فصل بست و هشتم در تجارت و آداب آن *
- فصل بست و نهم در ربوا *
- فصل سیم در کیل و میزان *
- فصل سی و یکم در کسب و صناعت *
- فصل سی و دوم در نقاشی *
- فصل سی و سوم در جواهری *
- فصل سی و چهارم در رزق و طلب آن *
- فصل سی و پنجم در حلال و حرام *
- فصل سی و ششم در سیری و گرسنگی *
- فصل سی و هفتم در قلت و کثرت اکل *
- فصل سی و هشتم در آداب طعام خوردن *
- فصل سی و نهم در طعام دادن و فضیلت آن *
- فصل چهارم در آداب سفره کشیدن *
- فصل چهل و یکم در غیاضت *
- فصل چهل و دوم در بخل بر طعام *
- فصل چهل و سوم در الوان طعام *
- فصل چهل و چهارم در لطایف *
- فصل چهل و پنجم در قحط و غلا *
- فصل چهل و ششم در لباس *
- فصل چهل و هفتم در خلعت دادن *
- فصل چهل و هشتم در رنگ *
- فصل چهل و نهم در بوی *
- فصل پنجاهم در عیش و طرب *

- فصل پنجاه و یکم در لذت
- فصل پنجاه و دوم در خنده
- فصل پنجاه و سوم در طلاق
- فصل پنجاه و چهارم در گریه
- فصل پنجاه و پنجم در غم و وهم
- فصل پنجاه و ششم در عسر و یسر
- فصل پنجاه و هفتم در مصیبت و بلا
- فصل پنجاه و هشتم در صبر بر مصیبت
- فصل پنجاه و نهم در تعزیه و ماتم
- فصل شصت در لعب و قمار
- فصل شصت و یکم در نرد
- فصل شصت و دوم در شطرنج

The sixty-second *Faṣl* on Chess contains several problems illustrated by diagrams.

- فصل شصت و سوم در چورنگ
- فصل شصت و چهارم در گنجف
- فصل شصت و پنجم در لعبهای دیگر
- فصل شصت و ششم در چوگان بازی
- فصل شصت و هفتم در شکار و آداب آن
- فصل شصت و هشتم در شراب و نکوهش
- فصل شصت و نهم در مستی
- فصل هفتادم در عفت شراب و آداب شرب
- فصل هفتاد و یکم در ذکر برخی میضوارگان
- فصل هفتاد و دوم در بنگ
- فصل هفتاد و سوم در افیون
- فصل هفتاد و چهارم در سرود و عفت آن
- فصل هفتاد و پنجم در رقص

Bâb V, Universe, time, life, death, sphere, elements, nature, etc.

باب پنجم در عالم و زمان و بقا و فنا و موت و حیات و ذکر افلاک و عناصر و موالید و ما يتعلق بها, on fol. 253^b, in 96 *Faṣl*:—

- فصل اول در عالم و حوادث آن •
- فصل دوم در دنیا و اخیری •
- فصل سوم در فکوهش دنیا و طالب آن •
- فصل چهارم در ترک دنیا •
- فصل پنجم در فنا و انقلاب دنیا •
- فصل ششم در زمان •
- فصل هفتم در فصول •
- فصل هشتم در ایام و لیالی •
- فصل نهم در صبح و شفق •
- فصل دهم در سال و ماه •
- فصل یازدهم در عمر •
- فصل دوازدهم در غنیمت دانستن عمر •
- فصل سیزدهم در غفلت •
- فصل چهاردهم در کودکی و جوانی و پیری •
- فصل پانزدهم در معاش •
- فصل هفدهم در روح و جسم •
- فصل هجدهم در حیات و موت •
- فصل نوزدهم در وبا •
- فصل بیستم در جزایه •
- فصل بیست و یکم در کفن •
- فصل بیست و دوم در قبر •
- فصل بیست و سوم در میراث •
- فصل بیست و چهارم در مرثیه •
- فصل بیست و پنجم در حشر و نشر •
- فصل بیست و ششم در محاسبه و ثواب و عقاب •
- فصل بیست و هفتم در بهشت •
- فصل بیست و هشتم در اعراف •
- فصل بیست و نهم در دوزخ •

- فصل سیم در افلاک *
- فصل سی و یکم در کواکب *
- فصل سی و دوم در ابعاد اجرام *
- فصل سی و سوم در هیئات فلک و عناصر *
- فصل سی و چهارم در آتش *
- فصل سی و پنجم در باد *
- فصل سی و ششم در آب *
- فصل سی و هفتم در خاک *
- فصل سی و هشتم در نباتات *
- فصل سی و نهم در ریاحین *
- فصل چهل و یکم در اثمار *
- فصل چهل و دوم در ابر و برف و باران *
- فصل چهل و سوم در رعد و برق *
- فصل چهل و چهارم در شهاب *
- فصل چهل و پنجم در قوس قزح *
- فصل چهل و ششم در عیون و انفجار آن *
- فصل چهل و هفتم در آبار *
- فصل چهل و هشتم در انهار *
- فصل چهل و نهم در بهار *
- فصل پنجاهم در سقینه *
- فصل پنجاه و یکم در هیئات زمین و تقسیم آن باقالیم *

The fifty-first section contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude, foll. 281^a-305^b.

- فصل پنجاه و دوم در بلاد *
- فصل پنجاه و سوم در خانه و سرا *
- فصل پنجاه و چهارم در ذکر بعضی از اینیه عالم *
- فصل پنجاه و پنجم در جوار و حقوق آن *

- فصل پنجاه و ششم در حمام •
- فصل پنجاه هفتم در مدرسه و خانقاه •
- فصل پنجاه و هشتم در قلعه •
- فصل پنجاه و نهم در ملایکه •
- فصل شصت در جن و شیاطین •
- فصل شصت و یکم در حیوانات •
- فصل شصت و دوم در انسان •
- فصل شصت و سوم در یاجوج و ماجوج •
- فصل شصت و چهارم در قلب •
- فصل شصت و پنجم در حواس •
- فصل شصت و ششم در طول و قصر •
- فصل شصت و هفتم در قوت و ضعف •
- فصل شصت و هشتم در حسن و جمال •
- فصل شصت و نهم در صورت و سیرت •
- فصل هفتادم در قبیح •
- فصل هفتاد و یکم در علم فراست •
- فصل هفتاد و دوم در اخلاق •
- فصل هفتاد و سوم در عطسه •
- فصل هفتاد و چهارم در ناخن چیدن •
- فصل هفتاد و پنجم در نسب و حسب •
- فصل هفتاد و ششم در توالد و تناسل •
- فصل هفتاد و هفتم در حقوق والدین •
- فصل هفتاد و هشتم در اولاد •
- فصل هفتاد و نهم در اخوان و اقربا •
- فصل هشتادم در تزویج و مناکحه •
- فصل هشتاد و یکم در غیرت •
- فصل هشتاد و دوم در عفت و عصمت •
- فصل هشتاد و سوم در شهوت •

- فصل هشتاد و چهارم در نکوهش تزویج *
- فصل هشتاد و پنجم در طلاق *
- فصل هشتاد و ششم در ذکر زنان و نکوهش ایشان *
- فصل هشتاد و هفتم در اطائف *
- فصل هشتاد و هشتم در بوسه و ملاعبه *
- فصل هشتاد و نهم در مباشرت *
- فصل نودم در زنا و فسادت *
- فصل نود و یکم در لواطت *
- فصل نود و دوم در آلت *
- فصل نود و سوم در فرج *
- فصل نود و چهارم در حیض *
- فصل نود و پنجم در بول و غایط *
- فصل نود و ششم در خرطه *

* *Khātimah*, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order :

خاتمة الكتاب در اسما, on fol. 341^b.

A table of contents is given at the end of the preface, occupying foll. 2^a-5^b.

For other copies see Rieu ii. pp. 775; Ethé, Ind. office Lib. Cat. No. 2226; W. Pertsch, Berlin Cat. p. 167. See also C. Stewart's Cat. p. 52.

The MS., written in several hands, bears marks of collation. The latter portion of the copy, written by Najīb 'Alī Khān, alias Sayyid Husayn ul-Hasanī, bears a colophon in which the scribe says that he completed the transcription at Shāhjahānābād in the garden of Shā'istāh Khān on Wednesday, 16 Dulqa'd, A.H. 1138, the eighth year of Maḥammad Shāh's reign :—

[Amir-ul-Umarā Shā'istāh Khān, with his original name Abū Tālib, or Mirzā Murād, was the son of Wazīr Aṣaf Khān, and grandson of Nūrhān's father I'timād-ud-Daulah. He was appointed Wazīr by the emperor Shāh Jahān. In 1047 = A.D. 1638 he was appointed governor of Berar, and in A.H. 1062 = A.D. 1652 to the important command of Gujarāt. He became governor of the Deccan in A.H. 1069 = A.D. 1659, and of Bengal in A.H. 1077 = A.D. 1666. He died in A.H. 1105 = A.D. 1694. The remnants of his tomb and his garden are still to be seen at Āgrah on the banks of the Jamnā.]

بتاریخ شانزدهم ذی قعدة سنه ۱۱۳۸ هجری و سنه هشت جلوس
 محمد شاه بادشاه غازی روز چهار شنبه این کتاب که موسوم است به شاهد
 صادق تصنیف صادق صفهانی بدستخط جمیع یاران در دار الخلافه
 شاهجهان آباد در باغ شایسته خان مرحوم بدستخط بنده درگاه خلائق پناه
 نجیب علی خان عرف سید حسین الحسنی عورت اتمام پذیرفت •

On the left side of the colophon is a note by a former anonymous owner of the MS. in which he says that he purchased the MS. through Mirzâ Murâd 'Ali and Lâlâ Bihâri Lâl, on the 9th of May, 1857, for rupees six only.

No. 914.

fol. 267 ; lines 21 ; size $7\frac{3}{4} \times 6$; $7\frac{1}{4} \times 4$.

عقول عشره

'UQÛL-I 'ASHRAH.

A compendium of science.

Author: Muḥammad Barâri Umîni ibn Muḥammad Jamshîd bin Jabbâri Khân ibn Maḥmûn Khân Qâqshâl : محمد برای امی ابن جمشید بن جباری خان ابن مجنون خان قاقشال

Beginning:—

حمدی که لایق درگاه کبریا باشد قدرت انسان نیست که تواند
 بجا آورد النعم •

In the preface the author says that he wrote this work in A.H. 1084 = A.D. 1673 for the use and information of his friends. He incidentally mentions on fol. 184^a that in the reign of Shâh Jahân, A.H. 1047 = A.D. 1637, he was present in an assembly at کوار, a dependency of Allahabad, at a time when his friend Hibat Ullah was also present there. Later on, fol. 266^a, he says that once he visited the tomb of Sulṭân Husayn Sharqî at Jaunpûr.

The work, as its title indicates, deals with the ten branches of intelligence, and is divided into عقل with numerous subdivisions styled فهم فراست and کیاست. The main divisions are:

1. در بیان کره افلاک (عقل اول) The celestial globe, on fol. 4^b, in sixteen فهم, nine فراست and two کیاست.

II. عقل دوم The Astrolabe (در اسطرلاب), on fol. 56^b, in six نیم and three فراست

III. عقل سوم The Geomancy (در رمل), on fol. 64^b, in nine نیم and five فراست

IV. عقل چهارم The terrestrial globe (در کره زمین و آنچه بدو مناسب), on fol. 75^a, in thirty-seven نیم and seven فراست. (است)

The twenty-second نیم, fol. 146^a, contains short notices of eminent saints; the twenty-third, fol. 151^b, a most important section, deals with eminent authors and their compositions.

V. عقل پنجم Medicine (در علم طب), on fol. 193^b, in sixteen نیم, twenty فراست and ten کیاست.

VI. عقل ششم Mountains (در جبال), on fol. 233^b, in two نیم and one فراست.

VII. عقل هفتم Minerals, vegetables and animals (در معدنیات و نباتات و حیوانات), on fol. 239^b, in six نیم and six فراست.

VIII. عقل هشتم Seas (در بحار), on fol. 257^a, in two نیم.

IX. عقل نهم Creations, inventions, wonders. (در وضع و اختراع), on fol. 261^b, in three نیم. (و معجزات)

The tenth عقل, on Time and space (در زمان و مکان), is wanting, and the MS. ends after the ninth عقل with the following versified chronogram expressing the date of completion of the work.

پی تاریخ این تالیف امی چو پرسیدیم از علمای هر شهر
یکی زیشان ز روی لطف فرمود عقول مشهوره و اعجوبه دهر

A full table of contents is given at the beginning, fol. 2^{a-4^b}.

A copy of the work is noticed in Ethé, *Bodl. Lib. Cat.* No. 1495, and another, in G. Flügel, i, p. 43.

Written in a careless Ta'liq.

Apparently 18th century.

A seal, dated A.H. 1277, and bearing the inscription بر اهدای دینی شد مظفر حسین, is found in some places.

Emendations are occasionally found on the margins.

No. 915.

fol. 152; lines 19; size $12 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5$.

رشحات الفنون

RASHHÂT-UL FUNÛN.

An encyclopædia of sciences.

Author: Amīn-ud-Dīn Khān bin Sayyid Abul Makārīm bin Sayyid Amīr Khān Husaynī ul-Harawī
 امین الدین خان بن سید ابو العکازم
 بن سید امیر خان حسینی الهروی.

Beginning:—

سپاس بیقیاس آن معبود مطلق و آن مسجود برحق را جل

شانه الخ *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chrono-gram on fol. 2^a expresses the date of completion of the work, A.H. 1123, = A.D. 1711.

The work is divided into sixteen *Rashhât* enumerated in detail, with all the numerous subdivisions, in a portion of the preface occupying nine folios. Contents:—

Rashhâh I. Exegesis of the Qurân علم تفسیر, fol. 2^a.

Rashhâh II. Traditional sayings علم حدیث, fol. 3^b.

Rashhâh III. Fundamental principles of faith, شعب الایمان, fol. 5^a.

Rashhâh IV. Scholastic Theology عقاید و کلام, fol. 5^b.

Rashhâh V. Fundamental principles of the law امرل نفه, fol. 7^b.

Rashhâh VI. Law نفه, fol. 8^b.

Rashhâh VII. Doctrines of Sûfism, صوفیه, fol. 10^a.

Rashhâh VIII. Science and its branches حکمت و تقسیم اقسام آن, fol. 14^a.

Rashhâh IX. Medicine طب, fol. 18^a.

Rashhâh X. Practicel Philosophy حکمت عملیه, fol. 26^a.

Rashhâh XI. Syntax نحو, fol. 34^b.

Rashhâh XII. Flexion صرف, fol. 37^a.

Rashhâh XIII. Rhetoric معانی, fol. 37^b.

Rashhâh XIV. Eloquence بیان, fol. 40^a.

Rashhâh XV. Ornaments of speech بدیع, fol. 41^a.

Rashhâh XVI. History تاریخ, fol. 41^b.

The sixteenth or the last *Rashhah* is an abridgment of universal history. It begins with Ādam, and is brought down to the death of Aurangzib.

Written in ordinary Ta'liq.

Dated Pūnah, Rabī' II. A.H. 1273.

Scribe: سید احمد ابن سید حبیب الله.

No. 916.

fol. 143; lines 17; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

مختصر مفید

MUKHTAṢAR-I MUFĪD.

A short general compendium of science.

Author: Sayyid Muḥammad Aslam Bangālī Pandwā'i سید محمد اسلم بنگالی پندواہی.

Beginning:—

• سبحان الله حکمت بالغہ خالق ارض و سموات برترند شامل الخ.

The author, a native of Pandwā in Bengal, tells us in the preface that he collected these scientific matters for his son Gulām 'Alī from the works of 'Alā-ud-Dīn Abū 'Alī Qūshjī, Hamīd Ullah Musta'fī Qazwīnī, Tūsī, Muḥammad Barārī, Maṣlīḥ-ud-Dīn Lārī, and others. The date of composition of the work, A.H. 1201 = A.D. 1787, is expressed by a versified chronogram at the end. The work is divided into a *Maṭlab* and twenty *Fa'idah* as follows.

مطلب در معرفت معجزات و مرکبات که مبادی ایجاد کائنات اند و هم
fol. 12^a لزومات آن.

فایده اول در بیان عقول fol. 11^b.

فایده دوم در بیان احوال اجرام علوی fol. 12^b.

فایده سوم در بیان ملائکه و حملات عرش و سکان سموات fol. 28^b.

فایده چهارم در بیان صبح و شفق fol. 29^a.

فایده پنجم در بیان معلاق و ملال و بدر fol. 29^a.

فایده ششم در بیان کسوف انقباض و خسوف ماه fol. 30^a.

فایده هفتم در بیان تاریخ سال و ماه و اجزاء آن از شبانهروز و ساعت fol. 30^b.

فایده هشتم در بیان کون و فساد fol. 30^b.

فایده نهم در بیان عناصر اربعه fol. 37^a.

فایده دهم در بیان انسان fol. 117^a.

فایده یازدهم در بیان نفس انسانی و ارواح fol. 119^a.

فایده دوازدهم در بیان حواس خمس ظاهره و حواس خمس باطن fol. 122^a.

فایده سیزدهم در بیان قوای باعنه و قوای خادمه و قوای مخدومه fol. 124^b.

فایده چهارم در بیان قوای عقلیه fol. 125^b.

فایده شانزدهم در بیان تکوین نطفه و تشریح و ترکیب اعضا fol. 128^a.

فایده شانزدهم در بیان سن و عمر fol. 132^a.

فایده هجدهم در بیان انواع که در تحت اجناس فضایل اند fol. 134^a.

فایده هجدهم در بیان انواع افساده اجناس فضایل که آنها ردایل گویند fol. 137^a.

فایده نوزدهم در بیان جن و شیاطین fol. 139^a.

فایده بیستم در بیان اسامی علوم حکمت نظری و حکمت عملی fol. 140^b.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 917.

fol. 75 ; lines 12 ; size 8 x 5½ ; 6 x 3½.

فرمان جعفری

FARMÂN-I JA'FARÎ.

A tract on logic, theology, natural philosophy, etc.

Beginning:—

تجلی طور عقل فلسفه آفرین و مصباح ایوان فهم حقیقت گزین *

The author, whose name could not be deciphered on account of a worm-hole, says in the preface that he wrote this tract at the request of Nawwâb Mirzâ Ja'far Ali Khân. The date of completion given in the beginning is A.H. 1206 = A.D. 1791.

The work is divided into three *Juz* and a *Khâtimah*, with numerous subdivisions enumerated in the beginning of the work.

The three *Juz* treat respectively of logic, natural philosophy and metaphysics.

Written in fair Ta'liq.

Dated 10 Muharram, A.H. 1258.

Scribe میرزا لال گول.

No. 918.

pp. 529 (foll. 264); lines 21; size $12 \times 8\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

قواعد المصدرین

QAWĀ'ID-UL-MAŞDARĪN.

A modern, but useful and interesting work of a heterogeneous nature, dealing with Persian grammar, rhyme, prosody, rhetoric, medical science, geography, history, astronomy and astrology, etc., with notices on miscellaneous subjects.

Author: Ahmad Ullah bin Muhammad Wāhid bin Shaykh Imām Qurayshī احمد الله بن محمد واحد بن شیخ امام قوریسی

Beginning:—

سنڌیش حکیمي که در ادراک فزون حکمتش خرد دور بین حکمای
عصر مجهول

In the preface the author tells us that he wrote this work in A.H. 1261 = A.D. 1845 to make his son fully conversant with the intricacies of Persian grammar:—

..... که رسالت از قواعد فارسیه چنان بهم باید رسانید که از مطالع
جميع اقاع حروف و قواعد ترکیب میغملی و مصادر و اشعار و لغات
تجنیس و غیر تجنیس و ثیر فوائد به تحصیل آید *

The work is divided into twenty sections, called *Bayān*, as follows:—

1. p. 5. در چگونگی زبان فارسی و علامت ترکیبات صیغها و ضمیرها و غیره
 2. p. 13. در حروف مفردات و اعراب و اصلا و تبدیلات حروف تمجی و مصادر
 3. p. 43. در بحث حروف مرکبات و اسمای صفات و جمع و ظرف و فاعل
و مفعول و چند الفاظ که معنی گوناگون پیدا نماید و حروف ضمیر ذی
روح و غیر ذی روح و تفسیر احواله و ترخیم و مشبه و مشبه به
و اقسام اضافت و تشبیه و استعاره و الفاظ تجنّس و سجع و مقلوب
و صنایع لفظی و معنوی و اقسام نظم و کیفیت آن *
 4. p. 69. در مصدورات پارسی معص صیغهای و ضمیرهای از الف معدوده
- تا بانی عنایة تعالی *

5. p. 113. در اسمای اعضای انسان از سر تا قدم بر زبان عربی و فارسی و هندی.
6. p. 117. در اسمای امراض که از بدن انسان متعلق است در زبان عربی و فارسی و هندی *
7. p. 121. در اسمای ادویات مفردة که بتعديل مزاج انسان ضرور است.
8. p. 126. در اسمای ادویات مرکبه و اجزای معدنی و خواص الادویه.
9. p. 130. در اسمای آلات و افزار که بکار طبابت و جراحی درکار است و بعضی ظروقات ضروری *
10. p. 132. در اسمای ازغار و فواکه و اثمار و تره و بیغهای و حبوبات و اغذیات که در خوروش انسان مخصوص است *
11. p. 142. در اسمای انساب و اکتساب انسان و چار صف حیوان که بر زبان عربی ظاهر و ماثی و سابع و زاحف باشد *
12. p. 159. در اسمای بلاد و مقامات و ابعار و رودخانهها.
13. p. 175. در اسمای پیغمبران و سلاطین و حکما و خواتین و پهلوانان و مبارزان و عیبه روزگار سلف معه حقیقت آنها *
14. p. 200. در اسمای تلبیسات و پارچهها و سلاحات و سازهای که بکار مطربان و سرود خوانان می آید *
15. p. 210. در اسمای سی لحن یارید و دوازده مقام و شش آواز موسیقی و هفت خط جام جم و هشت کنج خسرو یوز و سی و هفت نام سیما و هفت آشکده پارسیان و هفت الوان با هفت ستاره و در هفت آرائش زنان و زیورات و نه چواهرات و هفت قلم کتابت و اربع عناصر و حواس خسه و ذایقه سته و شش جهت از دنیا *
16. p. 214. در اسمای هشت بهشت و هفت چشمه و هفت دوزخ و الوان گوناگون و دوازده ماه شمس معه بروج آسمان و ماه تعمیری و هفت اقالیم با هفت ستاره و هفت هفت آسمان و کیفیت هفت زمین و غیره *
17. p. 221. در ترکیب نوشتن حساب چهل و حروف ابجد و اوزان اجناس و ادویه و غیره و شمار اعداد معه گویای آن *
18. p. 227. در قواعد و اسمای بحدود عروض که برای نظم ضرور است و ترکیب نشط کردن معه قافیه و ردیف *

19. p. 249. تجنیس اللغات از الف محدوده تا یای مثنای نعتانی

20. p. 523. در لغات مفردة بربان فارسی و بعضی در عربی از الف محدوده

تا یای مثنای نعتانی *

The MS. breaks off abruptly at the beginning of the last section with the word *بنان* under the letter *ب*.

Written in fair Ta'liq.

19th century.

No. 919.

fol. 105; lines 15; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

A fragment of a work of an encyclopædic nature.

The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading:—

المتفرقات چند لغات فلزات و معدنیات و خدایة آن از اصلاح جوهریان

و اطباء حردمندان وارد شد است النجم *

The subjects treated in this copy are:—

Mineralogy, fol. 1^a; prosody and rhyme, fol. 28^b; female beauties, fol. 61^b; human bodies, fol. 81^a; description of horses, camels, weapons, places, etc., fol. 93^a; meanings of detached letters; fol. 98^b; compound letters, fol. 100^a.

Neither the author's name, nor the title of the work could be ascertained. On fol. 39^a–61^b the author reproduces the treatise on rhyme by 'Atâ Ullah bin Mahmûd ul-Husaynî (d. A.H. 929=A.D. 1523) who extracted it from the *Maqala*, or last section of his exhaustive work on the art of poetry, entitled *کمیل الصناعة*. It is therefore evident that the present work was written after the death of 'Atâ Ullah.

Written in ordinary Nasta'liq.

Not dated; 19th century.

ETHICS, POLITICS, PHILOSOPHY.

No. 920.

fol. 26; lines 15; size $9\frac{1}{4} \times 6$; $5\frac{1}{4} \times 2\frac{1}{4}$.

ترجمہ بابت سعادت

TARJUMAH-I BÂNAT SU'ÂD.

A Persian paraphrase and explanation of Ka'b bin Zuhayr bin Abi Sulmâ's (d. A.H. 41 = A.D. 661) famous Qaṣidah in praise of the Prophet.

Translator: Muḥammad Ja'far محمد جعفر.

Beginning:—

نقل کرده اند زوات ثقات که کعب و بجیر هر دو بسر زهیر بن ابی سلمی مرثی از مقام خویش بیرون آمده الخ •

The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islām and his composition of the Qaṣidah. The first Arabic *Bayt* begins thus on fol. 4^a.

بانت سعادت فقلبی الیوم متبدل الخ ابتدا کرد بسخن فراق و عشق تا مہربانی و شفقت طلب نماید از حضرت نبویہ الخ

In the concluding lines it is said that Muḥammad Ja'far translated this Qaṣidah by order of Shâh Muḥammad ul-Ja'fari.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 921.

fol. 83; lines 15; size $9\frac{1}{4} \times 6$; 7×4 .

شرح تصدیق حمیریہ

SHARḤ-I QAṢĪDAH-I ḤIMYARĪYAH.

A Persian paraphrase and explanation of Sayyid Ismâ'îl bin Muḥammad bin Zayd bin Rabī'at ul-Ḥimyarī's (d. A.H. 179 or 171 = A.D. 795 or 787) famous تصدیق حمیریہ, also called تصدیق حمیریہ, composed in praise of the Prophet and his family.

Beginning :—

نعمدک یا من افتدنا بمحمدن النبى المختار الخ

For the Arabic original see Loth. Arabic Catalogue, No. 371. xii.

The translator's name is not given. The commentary begins thus on fol. 7^b :—

قَمِّ عَمْرٍو بِاللَّوْى مَرِيعٌ لَوِىَ بِالْكَسْرِ بِالْقَصْرِ مَنَقَطْعُ الرَّمْلِ
الخ •

The commentary is preceded by a biographical sketch of Sayyid Ismâ'il with an account of the incidents connected with his interview with Ja'far Šâdiq, the sixth Imâm of the Šhi'ah.

Written in careless Ta'liq.

Dated 28 Ramadân, A.H. 1253.

Scribe : سيد البى بخش.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 922.

fol. 109; lines 17; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح قصيدة بودة

SHARH-I QASÎDAH-I BURDAH.

A Persian commentary on Shâraf-ud-Din Abû 'Abd Ullah Muḥammad bin Sa'id Bûsîrî's (died A.H. 694, 696, or 697 = A.D. 1295, 1297 or 1298) well-known Arabic Qasidah in praise of the Prophet, entitled Burdah بودة.

Commentator : Ġaḍanfâr bin Ja'far Husaynî عضنفر بن جعفر
حسينى.

Beginning :

سواران تروين گلامى که از کتب بيت المعمور قصيده سخلويزى ازو سالمست

الخ •

For the Arabic original see Loth. Arabic Catalogue p. 237; J. Aumer, Arab. Catalogue, p. 234; G. Flügel i, p. 465; W. Pertsch, Gotha Arab. Catalogue, No. 2275; Hâj. Khâl. iv, p. 523; etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfe, Wien, 1860, with Persian and Turkish metrical paraphrase and German transla-

tion; French translation by De Saey in Garein de Tassy's *Exposition de la foi Musulmane*, pp. 127-148.

For other Persian commentaries on *Burdah* see Ethé, *India Office Lib. Catalogue*, Nos. 2647-2652.

The present commentary is preceded by an introduction on the metre of the *Burdah* and begins on fol. 2^b with the first *Bayt* of the *Qaṣīdah*. Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word معنی. The Arabic text is written in red.

Written in good Nasta'liq.

Dated 28 Šafar, year not given; apparently 17th century. The original folios are placed in new margins.

Scribe: محمد قاسم.

No. 923.

fol. 168; lines 17; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

شرح قصیدہ بردہ

SHARH-I QAṢĪDAH-I BURDAH.

A detailed, but anonymous, Persian commentary on Būṣīrī's *Qaṣīdah*.

The work begins at once with the commentary on the first Arabic *Bayt* thus:—

امین تذکر جبران الخ الجوهري - التذکر یاد آوردن الجار همسایه
الجبران جمع ذبی خداوند سلم درخت است در بادیه یا اسم موعوع الخ •

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words, introduced by the word الجوهري or اللغة; then follows a grammatical explanation, called التصريف, then a syntactical explanation, called النحر, then a paraphrase, introduced by the word میگوید, then a detailed mystical explanation of the *Bayt*, called النکات, and finally a general summing up, termed الحاصل.

Written in minute Nasta'liq, with occasional marginal notes.

Not dated; 18th century.

No. 924.

fol. 41; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح قصيدة بردة

SHARḤ-I QAṢĪDAH-I BURDAH.

Another Persian commentary on Būṣīrī's Qaṣīdah.

Commentator: Nizām-ud-Dīn ibn Muḥammad Rustum bin 'Abd ullah ul-Khujandī ul-Āminābādī بن محمد رستم بن عبد الله الخجندی ثم الامنابادي نظام الدين بن محمد رستم بن عبد الله الخجندی ثم الامنابادي

Beginning:—

ثغلی بی انتہا و سباس بیقیاس برای صانع علیم فرد و قدیم

In the preface the commentator tells us that he at first wrote an Arabic commentary on the Burdah and then the present in Persian.

The author quotes verses from several poets, the latest of whom is 'Urfi who died in A.H. 999 = A.D. 1590.

The meanings of detached parts of the Arabic *Bayts* are given first, and finally the substance.

Written in fair Ta'liq.

Not dated; 19th century.

Scribe: خیر الله.

No. 925.

fol. 41; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

شرح قصيدة بردة

SHARḤ-I QAṢĪDAH-I BURDAH.

Another Persian commentary on Būṣīrī's Qaṣīdah.

Beginning:—

قال الشيخ الامام الفاضل العلامة شرف الدين ابو عبد الله محمد بن

سعيد البومعيرى الخ *

The name of the commentator is not given anywhere and the work begins at once with the commentary.

The Arabic text, written in bold Naskh, is followed by an elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase. There is a lacuna on fol. 40^a indicated by the following note : در این مقام یک ورق نیست.

Written in ordinary Indian Ta'liq, with occasional marginal notes.

Dated 3 Jumâdâ I, A.H. 1205.

Scribe : محمد.

No. 926.

fol. 112 ; lines 19 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

شرح قصیدہ بُردہ

SHARH-I QAṢĪDAH-I BURDAH.

A defective and incomplete copy of a Persian commentary on Būṣīrī's Qaṣidah-i Burdah.

The MS. opens abruptly thus :—

..... الامثال مستحسن و ملاحم گوناگون از کتب

خمول احرام جلال بسته متوجه درگاه النجم *

The commentary opens on fol. 12^b with the first *Bayt* of the Arabic, thus :—

امن تذکر جبران بدی سام النجم التذکر یاد کردن و یاد آوردن جار

همسایه جبران جمعی در صاحب سلم النجم *

Each Arabic *Bayt* is followed by meanings and explanation of detached words, introduced by the word المقدرات ; then follows the grammatical and syntactical explanation, introduced by the word التركيب, and finally a general summing up, حاصل الشعوبی.

The MS. breaks off in the middle of the التركيب of the Arabic *Bayt* معاریه هم العجبال قبل علم مصادعهم with the following words : معاریه و قتال احتمال شدايد است و عدم تألرو انفعال و این خصال در *

The MS. is damaged and pasted over with patches throughout.

Written in ordinary Nasta'liq.

Not dated ; 18th century.

No. 927.

fol. 356; lines 19; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

شرح دیوان دلی

SHARH-I DÎWÂN-I 'ALÎ.

A Persian commentary upon the Arabic Diwân of 'Alî bin Abû Tâlib.

Commentator: Husayn bin Murîn-ul-Dîn ul-Maybudî: حسین بن معین الدین المیبدی.

Beginning:—

سپاس سعادت اساس و شکر عبادت لبس معبودی را که اعلام نبوت
ولایت الهی •

Husayn Maybudî, who adopted the poetical *nom de plume* Mantiqî, was born, according to Sâm Mirzâ's *Tuhfat-i Sâmî*, in Maybud, a village in Yazdajird. [The correct reading is Maybud, and not Maybid or Maybud as generally accepted by modern writers. The author of the *Ansâb* (Gibb Memorial Series Edition, fol. 547^b) gives the following particulars of the place: *بفتح الميم و سکون الباء المقنوط بالثنين من تحتها و قسم الباء الموحدة و فی اخرها الذال المعجمة..... و هو* [بلدة بنو لحي اميان من كوز امطخو قرية من بوند جرد..... الخ] He studied philosophy in Shirâz under Dawâni, that is to say, the celebrated philosopher Muhammad bin As'ad Dawâni, who was born, A.H. 830 = A.D. 1426 and died A.H. 908 = A.D. 1502 (see *Ḥabib-us-Siyar* vol. iii, juz 4, p. 111). Husayn was a well reputed scholar of his time, and, according to Yahyâ Qazwîni's *Lubb-ut-Tawârîkh* (see No. 469), was put to death, A.H. 910 = A.D. 1504, at Yazd, by the order of Shâh Ismâ'il Şafawî (A.H. 907-930 = A.D. 1502-1524). The author of the *Riyâd-ul-Ulamâ* says that Husayn died in A.H. 912 = A.D. 1506. See also *Raudât-ul-Jannât*, p. 258. Some others place Husayn's death in A.H. 904 = A.D. 1498, which seems improbable. See also *Ḥabib-us-Siyar*, vol. iii, juz 4, p. 112. A collection of Husayn's letters is noticed in *Krafft*, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See Hâj. Khâlî, vol. ii, p. 499 and vi, p. 471. His philosophical treatise *جام فیه* is noticed in *Rieu* ii, p. 812.

For the Arabic Diwân of 'Alî, with its full title *النوار العقول* *معین کلام وصی الرسول*, see the Arab. Cat. of the British Museum.

p. 276; G. Flügel i, pp. 432-434, etc. A Turkish translation of an Arabic commentary on the same *Diwân*, by Mustaqimzâdah Sa'd-ud-Dîn bin Sulaymân, was printed in Bûlâq, A.H. 1253.

The commentary is introduced by a long discourse on the doctrines of Sûfis and philosophers, divided into seven sections, called *فائده*, on account of which the work is generally called *فوائده* or *کتاب فوائده*. The seven sections are as follows:—

Fâtihah I, on the true path followed by the elect, fol. 3^b:

• *فائده اولی در بیان راه راست که مسلوک اصفیاست*

Fâtihah II, on the essence of God, fol. 13^b:

• *فائده ثانیة در ذات خدا تقدس و تعالی*

Fâtihah III, on the names and attributes of God, fol. 21^b:

• *فائده ثالثه در اسماء و صفات*

Fâtihah IV, on "the greater man" or the macrocosm, fol. 30^a:

• *فائده رابعة در انسان کبیر*

Fâtihah V, on "the lesser man" or the microcosm fol. 40^b:

• *فائده خامسة در انسان صغیر*

Fâtihah VI, on prophecy and saintship, fol. 69^a:

• *فائده سادسة در نبوت و ولایت*

Fâtihah VII, on the virtues and prerogatives of 'Alî, and the history of his life, fol. 77^a. A commentary on this seventh *Fâtihah*, by Ġulâm Ḥusayn bin Hidāyat 'Alî Khān Tabātabā'î is noticed under No. 1319. Beginning of 'Alî's *Diwân* and the commentary, on fol. 99^a:

الناس من جهة التمثال اکفاء ابو هاشم آدم و الهم حواء
مفهوم تعریف اشاره است به تعیین و تمییز معنی در ذهن سامع و حرف که
نزد سیمویه لام و نزد خلیل مجموع همزه و لام است •

In the conclusion the commentator says that he completed the work in Šafar, A.H. 890, the year 406 of the Jalâli era (= A.D. 1485).

In the preface the commentator explains the following abbreviations used in the work:—

ش = شارح (i.e. the commentator Mayhufî)

شیخ معنی الدین ابن عربی = شیخ

د = محمود (i.e. Mahmūd Shābistārī, the author of the *Qaṣṣan-i Rāz*).

ط = حافظ شیراز

منتهی مولوی روم = می = ممت

ابن الفارسی = غی

For other copies of the commentary see Rieu i, pp. 19 and 20; Ethé, Ind. Office Lib. Cat. Nos. 2663-2666.

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy.

Dated 22 Rabi' I, A.H. 928.

No. 928.

fol. 302; lines 19; size $10 \times 6\frac{1}{4}$; 7×4

The same.

Another copy of Ḥusayn Maybudī's commentary upon the *Dīwān* of 'Alī, beginning as above:—

• میس سعادت اساس النعم

Fātiḥah I on fol. 3^b; II on fol. 15^a; I II on fol. 23^a; IV on fol. 31^b; V on fol. 48^a; VI on fol. 59^a; VII on fol. 77^b.

The commentary with the text begins on fol. 98^b.

The text is written in red.

Written in good Naskh, with copious marginal notes.

Not dated; 16th century.

The MS. is in a damaged condition and the paper is getting brittle

No. 929.

fol. 246; lines 20; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

The same.

Another copy of Ḥusayn Maybudī's commentary upon 'Alī bin Abū Ṭālib's *Dīwān*, beginning as usual.

The commentary begins on fol. 69^b.

Written in ordinary Naskh. Occasional notes on the margins.

The MS. ends with a *Farmān* by Sultān Ḥusayn Mirzā prohibiting beard shaving, written by 'Abd-ul-Wāsi'.

Beginning:—

چون طرقت مشکین احوالی سعت زینت عذار روزگار دولت ما گشته
النعم

Written in fair Nast'aliq.

Folios are mounted on new margins.

Not dated; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwushid Nawwâb of Patna are found at the beginning and end of the copy.

No. 930.

fol. 275; lines 25; size 8×5 ; $6\frac{1}{2} \times 3$.

The same.

Another copy, with the usual beginning. The commentary begins on fol. 73^a.

Written in a learned Nasta'liq slightly inclined to Naskh. Foll. 1-22 are written in clear Nasta'liq, in a later hand.

Not dated; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwushid Nawwâb of Patna are found at the beginning and end of the copy.

No. 931.

fol. 282; lines 15; size $10\frac{1}{2} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$.

The same.

The same work, complete in two separate volumes.

Vol. I. Beginning as usual. The commentary on 'Ali's Diwân, begins on fol. 157^a.

No. 932.

fol. 414; lines and size same as above.

Vol. II, or continuation of preceding copy.

Beginning:—

خطاب به امیر المومنین عثمان علیه التحية و الرضوان - فان كذبت
الشورى ملكت امورهم الخ *

Both the volumes are written in fair Naskh by the library scribe Maḥmūd 'Ālam of Bihār.

Dated A.H. 1339.

No. 933.

foll. 8; lines 7; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

(صد پند)

ŞAD PAND.

A very beautifully written copy of a small collection of moral precepts.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام پیر هرات نور الله

تبره میفرماید *

It would appear from the preface that these counsels were addressed to Khwājah Nizām-ul-Mulk Tūsī خواجه نظام الملک طوسی (born in Tūs, A.H. 408 = A.D. 1017 *d.* in Nahāwand. A.H. 485 = A.D. 1095) the celebrated Wazīr of Sultān Alp Arslān by the Pīr of Harāt پیر هرات. This Pīr of Harāt is evidently identical with the famous saint Khwājah 'Abd Ullah Anṣārī (b. A.H. 396 = A.D. 1006 *d.* A.H. 481 = A.D. 1088) who is also known as Pīr-i Anṣār. See Riyāḍ uṣṣh-Shu'arā, Nafahāt, etc.; see also Ethé, Ind. Office Lib. Catalogue, No. 1778 where his other works are mentioned. A copy of this tract, entitled پند خواجه نظام, is noticed in Ethé, Ind. Office Lib. Cat. No. 1780, and three copies, one of which is entitled, پند ناعم or نصیحت ناعم, are noticed by Flügel, iii, pp. 445, 493 and 505.

Written in beautiful bold Nasta'liq, within gold floral designs with an illuminated, but faded, head-piece.

The title صد پند appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Naṣīr-ud-Dīn Ḥaydar of Oude for the Imperial Library in A.H. 1250 = A.D. 1834.

Dated; A.H. 972.

Scribe: کمال الدین محمود بن جلال الدین جوزجانی.

No. 934.

fol. 131; lines 11; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 3$.

وہابی نظام ملک

WIŞÂYÂ-I NIZÂM-UL-MULK.

Counsels of the famous Wazîr Nizâm-ul-Mulk addressed to his eldest son Abul Muẓaffar 'Alî Fakhr-ul-Mulk, relating to the duties and responsibilities of wazirate.

Beginning :—

شرائف تحدیدات پادشاهی را کہ انتساب نکر دیں بنظام ملک
از حکمت کاملہ اوست الخ •

Nizâm-ul-Mulk, the celebrated Wazîr of Sultân Alp Arslân Saljûqî, was stabbed at the instigation of Hasan ibn Şabbâh in A.H. 485 = A.D. 1095. His son Fakhr-ul-Mulk, to whom the counsels are addressed, was at first appointed Wazîr by Barkyâruq in A.H. 488 = A.D. 1098 and later on by Sanjar, and was assassinated, like his father, in A.H. 500 = A.D. 1106.

It has been shown by Dr. Rieu (p. 446) and others that the work was written in the ninth century of the Hîjrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books, as well as from traditions handed down to his family which descended from Nizâm-ul-Mulk.

For further particulars see *Randat-us-Şafâ*, vol. iv, p. 61; *Ḥabîb-us-Siyar*, vol. ii, juz 4, p. 91; *Mélanges Asiatiques*, vol. vi, p. 115; Elliot, *Hist. of India*, vol. ii, pp. 485-504^b. See also this catalogue, No. 16.

The work is divided into a *Muqaddimah* and two *Faṣl*, as follows :—

Muqaddimah — Account of Nizâm-ul-Mulk, on fol. 7^a.

Faṣl I. Dangers of the wazirate, fol. 17^b.

Faṣl II. Rules and duties of Wazîrs, fol. 59^a.

On the title-page the work is wrongly styled as *Dastûr-ul-Wuzarâ* دستور الوزراء (by Nāṣihî) which is frequently referred to in the text.

A very correct and beautiful copy, written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Unwân.

Not dated; apparently 17th century.

No. 935.

foll. 446: lines 19: size $12\frac{1}{2} \times 9: 10 \times 5\frac{1}{2}$.

شرح مقامات حریری

SHARH-I MAQÂMÂT-I HARÎRÎ.

A Persian commentary on the most popular Maqâmât of Abû Muḥammad Qâsim bin 'Alî bin Muḥammad ul-Harîrî ابو محمد قاسم بن علی بن محمد الحریری containing moral and intellectual precepts illustrated by anecdotes and sayings of great men.

Harîrî, who was born at Baṣrah in A.H. 446 = A.D. 1054 and died in A.H. 515 or 516 = A.D. 1121 or 1122, wrote the Arabic original on the model of the Maqâmât by Badî-uz-Zamân ul-Hamadâni (d. A.H. 398 = A.D. 1007). For Harîrî see Ibn-i Khallikân, vol. i. p. 458; Brockelmann, vol. i, p. 276.

The name of the commentator is not given, and the work begins at once with the commentary thus:—

شروع میکنم من بقام خدائی که بخشاینده است فی الصراح
رحمن رحیم بخشاینده الخ *

The present copy is a complete one and includes all the fifty *Maqâmât* into which the work is divided. They are to be found:

1, on fol. 14^b; 2, on fol. 23^a; 3, on fol. 30^b; 4, on fol. 38^a; 5, on fol. 46^a; 6, on fol. 53^b; 7, on fol. 64^a; 8, on fol. 71^b; 9, on fol. 77^b; 10, on fol. 87^b; 11, on fol. 95^b; 12, on fol. 102^a; 13, on fol. 111^a; 14, on fol. 119^a; 15, on fol. 123^b; 16, on fol. 134^a; 17, on fol. 142^a; 18, on fol. 150^b; 19, on fol. 165^a; 20, on fol. 176^a; 21, on fol. 182^b; 22, on fol. 193^a; 23, on fol. 203^a; 24, on fol. 217^a; 25, on fol. 229^b; 26, on fol. 237^b; 27, on fol. 247^b; 28, on fol. 262^a; 29, on fol. 269^b; 30, on fol. 285^a; 31, on fol. 293^b; 32, on fol. 301^b; 33, on fol. 310^a; 34, on fol. 326^b; 35, on fol. 333^b; 36, on fol. 336^b; 37, on fol. 343^a; 38, on fol. 349^a; 39, on fol. 352^b; 40, on fol. 359^a; 41, on fol. 367^b; 42, on fol. 371^a; 43, on fol. 377^a; 44, on fol. 388^a; 45, on fol. 399^b; 46, on fol. 405^a; 47, on fol. 415^a; 48, on fol. 422^b; 49, on fol. 428^b; 50, on fol. 436^a.

Written in careless Ta'liq.

Dated; A.H. 1263.

Scribe: محمد حسن ولد سید شجاعت علی گیلانوی بهاری

No. 936.

fol. 320; lines 19; size $10\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح مقامات حریری

SHARH-I MAQÂMÂT-I HARÎRÎ.

A fragment of a commentary on the Maqâmât of Harîrî.

The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.

The MS. is defective both at the beginning and end. It opens with the latter half of the eighteenth *Maqâmah* and breaks off in the middle of the thirtieth.

The opening words are:

..... تطیفه گویند و تطایف جمع لوزینه بالفن و کسر زاء

منقطه الخ

The concluding words are:

* مقدار روزی را که پسندد باشد و نمی یابم توشه دامن خود الخ

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 937.

fol. 86; lines 11-17; size $13\frac{1}{4} \times 8\frac{3}{4}$; 9×6 .

مقامات حمیدی

MAQÂMÂT-I HAMÎDÎ.

The well-known moral narratives written in rhymed prose of highly artificial style, in imitation of the Arabic works *Maqâmât-i Badi'-i Hamadânî* and *Abul Qâsim Harîrî*.

Author: Qâdî Hamîd-ud-Dîn Abû Bakr Balkhî قاضی حمید الدین ابوبکر بلخی

Beginning:—

* الحمد لله الذي شرفنا بالعلم والرسم وعرفنا بالدين الخ

The author, a judge and an eminent poet of Balkh, died, according to Ibn-ul-Aṣīr, *Kāmil* vol. xi, p. 207, in A.H. 559 = A.D. 1163.

A full account of the author and the work is given in *Rieu ii*, p. 747. See also *Hāj Khal.* vol. vi, p. 57; *Mélanges Asiatiques*, vol.

iii, p. 557; Copenhagen Catalogue, p. 30. The author wrote the work in A.H. 551 = A.D. 1156. Printed in Cawnpore, A.H. 1268.

It is divided into twenty-four *Maqāmāt*.

Written in ordinary Nasta'liq with copious marginal and inter-linear notes.

Dated 26 Dūlqa'd, A.H. 1263.

Scribe: راج آرام.

No. 938.

foil. 273; lines 12; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

اخلاق ناصری

AKHLAQ-I NĀSIRĪ.

The famous work on ethics.

Author: Nāṣir-ud-Dīn Muḥammad bin Muḥammad ul-Ḥasan ut-Ṭūsī, نصیر الدین محمد بن محمد الحسن الطوسی

Beginning:—

حمد بیکد و مدح بیعد لایق حضرت عزت مالک الملکی باشد انعم

Nāṣir-ud-Dīn Ṭūsī the distinguished philosopher and astronomer, was born at Ṭūs on 21 Jumādā I, A.H. 597 = A.D. 1201 and died at Bagdād, 18 Dūlḥijjah, A.H. 672 = A.D. 1274.

We learn from the preface that the author based the work on the Arabic work *غیاة النفس* by Abū 'Alī Aḥmad bin Muḥammad Miskawayh (d. A.H. 421 = A.D. 1030) and wrote it at the desire of Nāṣir-ud-Dīn bin 'Abd-ur-Raḥīm bin Abi Maṣṣūr who was the governor of Qūhistān under the Ismā'īlī prince 'Alā-ud Dīn Muḥammad (d. A.H. 653 = A.D. 1255), and died shortly after A.H. 655 = A.D. 1257). The work, which the author entitled after his patron's name, was completed, according to Ethé, Ind. Office Lib. Cat. No. 2,155, in A.H. 633 = A.D. 1235. Two prefaces to the work are known to exist; an earlier one, in which the work is dedicated to the aforesaid Nāṣir-ud-Dīn (see the Brit. Museum copy in Rieu ii, p. 856^b, and the Cambridge copy, Add. 308) and a later one, which is found in all the usual copies, where the author withdraws his praises and cancels the former preface.

For further particulars of the author and the work see Browne, Lit. Hist. of Persia, vol. iii, p. 405; Rieu ii, pp. 441 and 856; Rieu, supplement, p. 107; W. Pertsch, Berlin Cat. pp. 49 and 107; Ethé, Bodl. Lib. Cat. Nos. 1435-1443; Ethé India Office Lib. Cat.

Nos. 2155-2172; Fleischer, Dresden Cat. No. 343; E. G. Browne, Cambridge Cat., pp. 205-207; Rosen, Persian Mss., p. 290; Rehataek, Catalogue raisonné, p. 216. See also Háj. Khal. vol. i, pp. 205 and 287; Habib-na-Siyar, vol. iii, juz 1, p. 60; Kashf-ul Hujub, p. 32; A. Sprenger in Z.D.M.G., xiii, pp. 539 and 540; H. Ethé, Neupersische Litteratur, pp. 348 and 349. An anonymous commentary on the work is noticed in Ethé, Bodl. Lib Cat. No. 1443. Editions: Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

Written in small Nasta'liq on gold sprinkled paper

Not dated; 17th century.

The folios are mounted on new margins.

No. 939.

fol. 185, lines 18; size $7 \times 3\frac{1}{2}$; $5\frac{1}{4} \times 2$.

The same.

Another copy of the Akhlâq-i-Nâsirî, beginning as above. The last folio is missing.

A very correct copy with marginal emendations and notes. Written in a learned Nim-Shikastah hand, with an illuminated, but faded head-piece.

Not dated; 18th century.

No. 940.

fol. 141; lines 20; size 10×8 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح اخلاق نامری

SHARH-I AKHLÂQ-I NÂSIRÎ.

A detailed commentary on the Akhlâq-i Nâsirî, beginning without any preface:—

قوله حمد يبعد و مدح يبعد ايما لغت بر آنند كه اشتقاق حمد

از حمدة است الخ *

The name of the commentator does not appear anywhere in the text. The colophon runs thus:—

تمام شد بعون الله تعالى شرح كتاب اخلاق نامری *

A portion of this commentary is noticed in Ethé, Bodl. Lib. Catalogue No. 1443.

Written in fair Nasta'liq

Not dated : 19th century.

No. 941.

fol. 105; lines 16; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

حَدِيقَةُ اللُّغَةِ

HADÎQAT-UL LUGAT.

A glossary on Nasîr-ud-Dîn Tûsî's Akhlâq-î Nâsirî.

Author : Muḥammad Sa'd محمد سعد.

Beginning :—

حمد كثير و شكر خارج از جز و تعدير لايق حضرت خالقي باشد

الحم

Muḥammad Sa'd, who seems to be identical with the author of the commentary on Ibn-ul Ḥājjib's الشافية (see No. 771), says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (*Rukn*) as follows :—

Part I. Meanings of single words, arranged according to the first and the last letter, fol. 2^b.

Part II. Explanations of the Quranic verses, Hadîṣ, sayings of great men and poets, fol. 86^b

A few lines are wanting at the end and the copy breaks off with the following words :—

جمع مذکور غایب مضارع معلوم یفاعل عمارت یکسر عین

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 942.

fol. 88; lines 11; size $8\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3\frac{1}{4}$.

مفتاح الاخلاق

MIFTÂḤ-UL AKHLÂQ.

A glossary to the Akhlâq-i Nâsirî.

Author: 'Abd-ur Raḥim ibn 'Abd-ul Karim 'Abbâsî Burhân-pîrî عبد الرحيم ابن عبد الكريم عباسي بوهانپوری

Beginning:—

حمد حکیمی کہ اکثر امثال عالم و فوائد بذی آدم بیاری احضار

انکار النج •

We learn from the preface that, with the object of getting a correct copy of the Akhlâq-i Nâsirî, 'Abd-ur Raḥim collected thirty copies of the work, but none of them were reliable. At last he came across a copy which was written by Naṣir-ud-Din Ṭûsî himself and from which Ṭûsî gave lessons. Of this copy Abd-ur-Raḥim secured a transcription, which, he says, was compared with the original not less than fourteen times by several experts.

Thus he wrote the present glossary, A.H. 1085 = A.D. 1674 in the nineteenth year of Aurangzib's reign, and divided it into two parts (*Qism*) as follows:—

Part I. Meanings and explanations of words and phrases used in the text, arranged according to the first and the last letter, fol. 5^a.

Part II. Explanations of the Quranic verses, Hadig, sayings of the Caliphs, philosophers and poets, fol. 71^a.

Written in ordinary Indian Ta'liq.

Dated 21 *Sha'bân*; A.H. 1229.

No. 943.

fol. 81; lines 21; size 11×7 ; $7\frac{1}{2} \times 4\frac{1}{4}$.

ذخیره الملوك

DAKHĪRAT-UL-MULŪK.

A work on ethics and politics.

Author: Mir Sayyid 'Alī bin Shihāb-ud-Dīn bin Mir Sayyid Muḥammad ul-Husaynī of Hamadān, میر سید علی بن شهاب الدین بن میر سید محمد الحسینی همدانی.

Beginning:—

حمد بسیار و ثنای بی شمار حضرت ملکی را که اسباب معاش سگان
ملک دنیوی را به تمهید قانون سیاست آفرید *

The author Sayyid 'Alī Hamadānī, known as 'Alī II, who was born A.H. 714 = A.D. 1314 and died A.H. 786 = A.D. 1374, has already been mentioned at some length under No. 150 in this catalogue.

The Dakhīrat-ul-Mulūk is divided into ten *Bāb* as follows:—

Bāb I, on faith, fol. 2^a :

باب اول در شرایط احکام ایمان و لوازم کمال آن که سبب نجات بنده
است از عذاب ابدی و وسیلت وصول او بدوام لذات بیغم
سرمندی *

Bāb II, on the duties of man, fol. 6^a :

باب دوم در ادای حقوق عبودیت *

Several folios are missing after fol. 14, and the latter portion of the second *Bāb*, and the early portion of the third (باب سوم در مکارم) are wanting.

Bāb IV, on the rights and duties of parents, wives, husbands, children, etc.; fol. 16^a :

باب چهارم در حقوق والدین و زوجه و زوج و اولاد و تبید و اقارب و اصدق *

Bāb V, on the rules of government, rights and duties of subjects, etc. on fol. 24^a :

باب پنجم در احکام ولایت و سلطنت و امارت و حقوق رعایا و شرایط حکومت
و خطر عهد آن و وجوب عدل و احسان *

Bâb VI, on spiritual government, fol. 34^b:

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی و کیفیت
سیاست روحانی و اطلاع بر ملاح و فساد مملکت جسمانی
و مشابیهت تصاریف ولایت حسن با مقادیر اسرار خلافت نفسی
الغ

Several folios are again missing after fol. 38, and a good deal of the contents of the sixth *Bâb* as well of the seventh (باب هفتم در بیان) is wanting.

Bâb VIII, on gratitude and contentment :

• باب هشتم در بیان فضیلت شکر و قناعت •

Bâb IX, on forbearance, fol. 57^b:

• باب نهم در بیان فضیلت عفو و حقیقت آن و ذکر مقام عفو و شکر •

Bâb X, on the evils of pride and punishment and the excellence of humility and forgiveness, fol. 69^a.

باب دهم در مدمت کبر و عذاب و فضیلت تواضع و عفو که آن
از آفات و لوازم امور حکمت و امارتست و اقسام کبر و علامت وجود
حقیقت و آفات آن و بیان اسباب ظهور و کیفیت ازاله آن •

The contents of the work have been stated by Hâj. Khâl. vol. iii, p. 329; Ethé, Ind. Office Lib. Cat. No. 2176. See also Rieu ii, p. 447; G. Flügel, iii, p. 284; W. Pertsch, Berlin Cat. p. 17, No. 5, and pp. 321-323; Ethé, Bodl. Lib. Cat. Nos. 1451-1453; Stewart Cat. p. 50. Lithographed in Lahore, 1906.

A very good copy. Written in beautiful Nasta'liq on thick papers with an illuminated, now faded, head-piece. The Arabic passages are written in beautiful Naskh, generally in red or blue and sometimes in gold.

Dated, A.H. 968.

No. 944.

foll. 169; lines 12; size 10 × 6½; 5 × 3¼

اخلاق محسنی

AKHLÂQ-I MUHSINÎ.

An exceedingly valuable copy of the famous work on ethics.

Author: Husayn bin 'Alî ul-Wâ'iz ul-Kâshifî حسین بن علی الراعظ الکاشفی.

Beginning:—

حضرت پادشاه علی اطلاق عزت کلمته الخ *

Husayn Kâshifî, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultân Husayn, and dedicates the work to that king's son Abul Muhsin, after whom the work is named. The title of the work is a chronogram for the year A.H. 900 = A.D. 1495, in which it was completed, and not A.H. 907 = A.D. 1500 as wrongly asserted by W. Pertsch, Berlin Cat. p. 308. It is divided into forty chapters enumerated in Ethé, Ind. Office Lib. Cat. No. 2188.

For other copies see Rieu ii, p. 443; E. G. Browne, Camb. Catalogue, pp. 207 and 208; Ethé, Bodl. Lib. Catalogue, Nos. 1460-1462; Ethé, Ind. Office Lib. Catalogue, Nos. 2188-2200, etc., etc. Printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i. Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Calcutta, 1809, 1850; Hertford, 1823 and 1850; Lucknow, 1862 and 1869; Cawnpore, 1838. English translation by H. G. Keene, Hertford, 1851. A Turkish translation under the title انیس المارفين was made by Pir Muhammad 'Azmi bin Pir Ahmad bin Khalil of Brussa, in A.H. 974 = A.D. 1566, see G. Flügel, iii, p. 308; Fleischer, Leipzig, Cat., p. 488; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit, etc

Written in beautiful Nasta'liq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece.

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus:—

کتبه العبد الفقير المذنب محمود بن سلطان علی القزويني
..... في شهر رجب المرجب سنة و تسعمائة *

No. 945.

fol. 140; lines 15; size 9×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the Akhlâq-i Muḥsinî, beginning as usual.
Written in a careless Indian Ta'liq.

Dated Dulqa'd, A.H. 1270.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 946.

fol. 173; lines 17; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the Akhlâq-i Muḥsinî, beginning as above.
Written in fair Nasta'liq, with an illuminated, but faded head-piece.

Dated, Balkh, 14 Shawwâl, A.H. 1113.

Scribe: حاجي عبد الغفور بن ملا محمد زمان بن ملا صافي بن حاجي عبيدي

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 947.

fol. 158; lines 15; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

The Same.

A copy of the Akhlâq-i Muḥsinî, beginning as usual.
Written in ordinary Ta'liq with occasional corrections in the margins.

Not dated; 19th century.

Scribe: عبد الرسول.

No. 948.

fol. 383; lines 11; size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3 .

نفائس الكلام

NAFÂ'IS-UL- KALÂM.

A rare and valuable work on ethics, politics and the maxims of good administration, consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects.

Author: 'Abd-ul- Latîf ul-Munshi, Nazîl ul-Haramayan: عبد اللطيف المنشي نزيل الحرمین.

Beginning:—

حمدا للعلی العادل الذی لا شبد له ولا معادل تعالت آلاؤه و نوات

نعمالؤه النیم *

The full title of the work, as given on fol. 115^b, is نفائس الكلام و عرائس الافلام. The royal personage to whom the work is dedicated, is called on fol. 46^a = میران عادل شاه بن مبارکشاه بن عادل شاه الفاروقی القرشی Mirân 'Âdil Shâh bin Mubârak Shâh bin 'Âdil Shâh ul-Fârûqi. This king is identical with Râjah 'Ali Khân Fârûqi, (A.H. 984-1005 = A.D. 1576-1596), the eleventh king of Khândîsh (see Brigg's Muhammadan Power in India, vol. iv. p. 321), who, according to our author, ascended the throne on Monday, 20th Rabi, I, A.H. 984 = A.D. 1576.

There are no special subdivisions of the work, but each topic is introduced by the words نفائس كلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart, and which he recited in the *Tarâwîh* prayer of Ramadân, A.H. 989 = A.D. 1581 (see fol. 37^a) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج النبوة of Mulla Mu'in-ul-Miskîn (see No. 48ⁱⁱ)

The contents of the work may be summarized thus:—

Noble qualities of the king: his justice, fol. 34^a.

Praise of Burhānpūr, fol. 47^a.

Death of Mirân Shâh (A.H. 984 = A.D. 1576), fol. 49^a.

Coronation ceremony of the king, fol. 64^a.

The names of the persons who took prominent part in the Coronation ceremony are:—

خواجہ حسین از اولاد خواجہ معین - روح اللہ لاری - سید محمد البخاری
 سید محمد - سید مصطفیٰ دہلوی - شیخ ابراہیم بروچی بغدادی - الدین اجیری
 - سید بیول - سید ابراہیم بیکری - شیخ برہان ابن شیخ محمد غوث - فاروقی
 عبد الحکیم بن - عبد الکرام شیباز - سید بیول - also spelt on the margin as
 شیخ - سید راجن بخاری - شیخ برہان نعمان - شیخ ابو جی خضر - شیخ ناجی
 قاضی - قاضی عبد الغنی - قاضی کبیر محمد - عثمان مدرس - یوسف بنگالی
 شیخ احمد محتسب and شاہ محمد بن وجیہ الدین - روح اللہ دکنلی

There is a lacuna after fol. 82^a.

Meaning of the word *Wazir*; fol. 105^a.

On the excellence of *Khilāfat*, fol. 116^b.

On *Imāmat*, *Khilāfat* and sovereignty, fol. 123^a.

The *Khilāfat* of the four early *Khalifahs*, fol. 125^b.

The *Khalifahs* of the Umayyide dynasty, fol. 160^b.

The twelve *Imāms*, fol. 162^b. The name of each *Imām* is followed by his *Kunya* or title, the date of his birth, the period of his *Imāmat*, his death, period of his age, his issues (male and female).

The necessity and qualifications of *Imāms* and *Khalifahs* and obedience to them, illustrated by numerous quotations from *Hadīḡ*, sayings of eminent 'Ulamā and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol. 168^b—352^a.

Conclusion, fol. 352^a. The work concludes with a collection of forty *Hadīḡ* on 'Justice,' with Persian paraphrase.

On fol. 379^b the author in a poem in praise of his royal patron, says that he wrote the work in A.H. 984 = A.D. 1576.

نہصد و ہشتاد و چہار از حساب رفتہ کہ این نسخہ عالی خطاب
 یافت رقم از مدد فیض پاک رونق از نعمت بریں لوح خاک

This date, A.H. 984, has thrown us into some confusion; because on fol. 37^a and in several other places we find the date A.H. 980 in connection with the king's learning the *Qurān* by heart and reciting it.

Some folios are missing and some misplaced.

The following note, probably in the handwriting of the author, is found on the title page:

نفايس الكلام و ترايس الاقلام - مما عني بجمعه و تصريفه واعتنى بتأليفه
و تصنيفه اضعف عباد الله بنية و جريماً و اقواهم معصية و جرماً نزيل الحرمين
الشريفين و المنتمى بالانتشاء الى المحللين المذيقين عبد اللطيف المفضى
اورده الله موارده امتداده و اعدر عن مصادر تصنيانه آمين امين لا اله الا
براحدة حتى اضيق اليه الف آميناً *

Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radauli, says that he studied the book in A.H. 1236.

Written in fair Nasta'liq.

Dated, A.H. 991.

Scribe شيخ محمد بن شيخ عبد الله الصديقي.

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Raḍi-ud-Dīn Aḥmad bin Maḥmūd us-Samarqandī. This assertion seems to have been wrongly based on the statement of Ḥāf. Khāl. vol. vi, p. 365, who mentions a work of the same title on ornate prose by Raḍi-ud-Dīn Samarqandī, popularly called حساب.

No. 949.

fol. 160; lines 10; size $6\frac{1}{2} \times 4$; $3\frac{1}{2} \times 2$.

اخلاق منصورى

AKHLÂQ-I MANŞÛRÎ.

A work on ethics and politics.

Author: Giyâs, popularly called Manşûr به منصور غياث مشهور.

Beginning:—

حمد بيهود ... احدىرا كه جز و نيست احد الخ *

The title of the work is not given in the text, but on the title page as well as at the end the work it is called اخلاق منصورى and also اخلاق غياث منصورى

The author Mir Giyâs-ud-Dīn Manşûr was the son of the eminent philosopher Mir Şadr-ud-Dīn Muḥammad Şhīrâzī (b. A.H. 828 = A.D. 1424, d. A.H. 903 = A.D. 1497), the founder of the Madrasah-i Manşûriyah at Shirâz and author of several works enumerated in the Majâlis-ul-Mu'minin, fol. 412^b. Giyâs-ud-Dīn held for some time the influential post of Şadr under Shâh Tahmâsp (A.H. 930-984

= A.D. 1524-1576), but resigned it in consequence of an unpleasant dispute with the *Mujtahid* *Shaykh* 'Alī bin 'Abd-ul-'Ālī, and returned to Shirāz where he died in A.H. 948 = A.D. 1541 and was buried by the side of his father. He left numerous philosophical and scientific works, viz :—

- (1) حجة الکلام قسم مبحث معاد مقصدی رد اقابیل حجة الاسلام غزالی
- (2) معاکمات میان والد خود میر صدر الدین محمد و ملا جلال الدین محمد
دوانی در حواشی ایشان بر شرح تجرید -
- (3) معاکمات میان ایشان در حواشی ایشان بر شرح مطالع
- (4) معاکمات میان ایشان در حواشی اوایل شرح مختصر اصول عضدی
- (5) شرح بر کتاب هیات کل الاوتار
- (6) شرح بر رساله اثبات واجب پدر خود
- (7) تعدیل المیزان بر منطق که خلاصه منطق شفاست
- (8) معیار الانکار که خلاصه تعدیل المیزان است
- (9) لواصع و معارج در هیئت در معادلات کتاب تحفه شاهی
- (10) تجرید در حکمة
- (11) رساله در معرفت قبله
- (12) معالم الشفا در طب
- (13) شافیه (مختصر معالم الشفا)
- (14) کتاب سفیر در هیئت
- (15) حاشیه بر البیات شفا
- (16) حاشیه بر شرح اشارات
- (17) حاشیه بر شرح حکمة العین
- (18) رساله در باب خلافة نورزد ارشد خود میر صدرالدین محمد
- (19) خلاصه التلخیص که اختصار کتاب تلخیص معانی و بیان است
- (20) رد بر حاشیه شمسیه علامه دوانی
- (21) رد بر حاشیه تهذیب مشار الیه
- (22) رد بر انموذج العلوم مشار الیه
- (23) رد بر رساله زوراء مشار الیه

- (24) رساله در تحقیق جیات
- (25) رساله مشارق در اثبات واجب
- (26) The present work.
- (27) حاشیه بر اوایل کشف
- (28) مقامات العارفین
- (29) کتاب در تصوف و اخلاق که باسم فرزند ارجمند خود میر شرف الدین ملی نوشته -
- (30) رساله قانون السلطنت
- (31) ریاض الرضوان
- (32) کتاب اساس در علم هندسه

The author of the *Majālis-ul-Mu'minin*, who enumerates the above works, fol. 413^a, says that he saw all of them except the last two.

The work is divided into two *Mujallah* :—

Mujallah I, on fol. 3^b : در بیان جامعیت انسان و اشارت بطریق نیل
(in four تجلیه جهان)

Mujallah II, on fol. 95^a : در تمذیب اخلاق و کیفیت سلوک با
(in three تجلیه خلاق)

For other copies see Rieu ii, p. 826^a ; G. Flügel, vol. iii, p. 292 ; *Jahrbücher*, vol. 81, and *Anzeigblatt*, p. 29.

There are many worm holes towards the beginning of the copy and the contents in many places are illegible.

Written in beautiful *Nasta'liq*.

Dated, A.H. 1010.

No. 950.

fol. 146; lines 17; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

معین الجواهر

MA'DIN-UL- JAWÂHIR.

A collection of anecdotes written in the style of Sa'di's Gulistân.

Author: Mullâ Tarzi ملا طرزی.

Beginning:—

جهان جهان نیدایش جهانداران سزد که رایات جهانگیری فرمان روایان

والاشکوة العج *

The work, written for, and dedicated to Jahângir, was composed in A.H. 1025=A.D. 1616, expressed by several chronograms at the end.

The present MS. comprises the shorter redaction of the work in seventeen *Bâb* (see fol. 8*). The fullest redaction in twenty-two *Bâb* and a *Khâlimah* is noticed in Ethé, India Office Lib. Cat. Nos. 793-795. Comp. Rieu, iii, p. 1038; J. Aumer, p. 60; Ethé, Bodl. Lib. Cat. Nos. 464 and 465.

The seventeen *Bâb* are enumerated thus at the beginning:—

باب اول در بیان درجه شهادت و قدرتی و تصرفی که آن زنده هلی

معنوی است *

باب دوم در عشق و محبت که وسیله وصال به مطلوب حقیقی است *

باب سوم در بیوفائی و بیحقیقی و پاداش آن *

باب چهارم در فضیلت دیانت که عمیق مرآت ایمان و زبور مرآت صدق

و ایقان است *

باب پنجم در وفا و حقیقت پروری *

باب ششم در پاداش تهمت و افترا *

باب هفتم در داد گستری و عدل پروری *

باب هشتم در فضیلت توکل و قناعت و عبادت *

باب نهم در فضیلت اکل حلال و صدق مقال *

باب دهم در بیان استغذای ایزدی که آستین او می افشاند بر خرقه پوشی
که پلی بدامن ریاضت کشیده سر از گردبان عجب بر
می آرد •

باب یازدهم در بیان بخشایش الهی در باره سرگشتگان بادیۀ ضلالت
و گمراهی •

باب دوازدهم در بیان آنکه طیف آدمی را بآب نم سرشته اند و رقم الم
بر لوح جبین او نوشته و نظم مصائب بروز ازل در مزرع
وجود او گشته •

باب سیزدهم در مذهب فقر و اضطراری •

باب چهاردهم در بیان عجائباتی که از پرده غیب بظهور می آید •

باب پانزدهم در بیان حقیقت سرود •

باب شانزدهم در کمال دانائی و رسائی اهل تفجیم •

باب هفدهم در پایداری اندیشه تباہ در حق مردم بیگناه •

The work has been lithographed at Lucknow, 1876.

Written in fair Nasta'liq.

Dated 7 Muḥarram, A.H. 1169.

Scribe: ثناء الله.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurs̄hid Nawwāb are found at the beginning and end of the copy.

The signature "Gore Ouseley" is found at the beginning of the copy.

No. 951.

fol. 451; lines 19; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

محبوب القلوب

MAḤBŪB-UL-QULŪB.

A collection of moral tales and anecdotes.

Author: Barkhwardār bin Maḥmūd Turkmān Farāhi, with the poetical nom de plume Mumtāz. برخوردار بن محمود ترکمان فرامی متخلص به ممتاز.

Beginning:—

الهی بزرگی و حشمت تراست سر افرازی ملک و دولت تراست

The author, who flourished under Minúchihir Khān's governorship of Mashhad (A.H. 1034-1074 = A.D. 1625-1664), adds a long preface in which he gives the account of his life and the origin of the work, mentioned in detail in Rieu, ii, p. 767.

This copy agrees with the British Museum copy. Comp. also Ethé, India Office Lib. Catalogue, Nos. 800-802; W. Pertsch, Berlin Catalogue, p. 317. The work was printed in Bombay. A.H. 1268.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

No. 952.

fol. 172; lines 17; size 7×4; 5×2½.

گوهرستان

GAUHARISTĀN.

A collection of moral anecdotes in imitation of Sa'di's Gulistān.

Author: 'Aziz Ullah Husām-ud Dīn ul-Banārasī عزیر الله حمام

الدین البنارسی

Beginning:—

مفت و مفت مر چان آفرینی را که گلستان گفتار از نسیم سپاس

او همیشه بهار است الم •

The work is divided into seven chapters, called *Gauhar*, and a *Khātimah* as Sa'di's is. It is dedicated to Shāh Jahān (fol. 10^a) who is highly eulogised in the preface. The date of composition, A.H. 1048 = A.D. 1638, is expressed by the chronogram شاه گوهرستان شاه (fol. 14^b).

The seven *Gauhar* are as follows:—

گوهر اول در سیرت سلاطین باعداد و خواقین عدالت شعار on fol. 15^a.

گوهر دوم در اخلاق برگزیدگان الهی و احوال ایشان on fol. 65^a.

گوهر سوم در آداب گفتار و نواید خاموشی on fol. 93^a.

گوهر چهارم در ستوگی دانش on fol. 103^a.

گوهر پنجم در فضایل جود و مروت و لطایف تواضع و انکسار on fol. 119^b.

گوهر ششم در کیفیت دنیا و حسن و قبح آن on fol. 125^a.

on fol. 136^a. گوهر مفقود در سوانح عشق و حسن و اداء دلفرینی

on fol. 157^b. خاتمه بعض الحکمة الجریلت و من الموعظة الجلیلت

Written in learned Nim Shikastah. Dated, Ramaḍān, A.H. 1116.

Scribe: محمد منعم اولی بهاری ولد شیخ عبد العی بن شیخ شهاب الدین

Occasional marginal notes and emendations.

No. 953.

fol. 361; lines 18; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

منهج الیقین

MANHAJ-UL-YAQİN.

A commentary upon the وصیت or "Testament" of Imam Ja'far Ṣādiq, containing doctrines of faith, moral precepts, religious instruction, etc., etc.

Commentator: Muḥammad bin Abū Turāb Gulistānah محمد بن ابوتراب گلستانه

Beginning:—

بسم الله الرحمن الرحيم روح افروزی حمدی که مشام مقدسان ملاء اعلی را سرگرم

طایفه تسبیح سازد النعم •

According to Rien i, p. 22, where a copy of the work is noticed, the Arabic text is said to be taken from the كتاب البرهنة of the famous Shī'ah doctor Muḥammad bin Ya'qūb ul-Kalīnī's (d. A.H. 328 = A.D. 939) work کافی.

The commentator, with his full name Mirzā 'Alā-ud-Dīn Muḥammad bin Abū Turāb Gulistānah ul-Ḥusaynī, was a disciple of Muḥammad Bāqir Majlisī, and the author of a commentary upon the Nahj-ul-Balāghat, entitled حقائق الحقائق فی شرح کلمات کلام الله الناطق in twenty volumes (see Kashf-ul-Hujub, fol 52^b).

The date of completion of the work, A.H. 1051 = A.D. 1670, given at the end of Rien's copy, is not found here.

The work is mentioned in Kashf-ul-Hujub, fol 149^b. See also Āṣaf Lib. Hand List, p. 1612, where a printed copy of the work is mentioned.

Written in ordinary Ta'liq.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid

Khawrshid Nawwâb are found at the beginning and end of the copy.

No. 954.

fol. 412 ; lines 17 ; size 9 × 5 ; 6 × 3.

ابواب الجنان

ABWÂB-UL JINÂN.

The first volume or *Bâb* of the well-known work on ethics :

Author: Mirzâ Muḥammad Rafi' Wā'iḡ Qazwini مرزا محمد رفیع واعظ قزوینی.

Beginning:—

بهترین مقامی که سرخیل کاروان فزون معضرات تواند بود الخ

Mirzâ Rafi'-ud-Din Muḥammad, who flourished in Iṣṭahân during the reigns of Shâh 'Abbâs II and Sulaymân of the Ṣafawî dynasty, was also a poet of no mean distinction, and has left a *Diwân* in which he adopts the poetical title Wā'iḡ (see Rien ii: p. 697, and Ethé, Bodl. Lib. Catalogue No. 1144). He died, according to the statement of the author of the *Riyâḍ-ush-Shu'arâ*, fol. 463, shortly after the accession of Sulṭân Ḥusayn (A.H. 1105–1135 = A.D. 1694–1722). See also *Majma'-un-Nafâ'is*, vol. ii, fol. 516^a; *Natâ'ij-ul-Afkâr*, p. 442; *Makhzan-ul-Garâ'ib*, vol. ii, p. 987; *Kashf-ul-Hujub*, fol. 1^b, etc.

The work is based on the Qurân and the traditions of the Imâms. According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bâb* but only two seem to be extant (see Ethé, Bodl. Lib. Catalogue No. 1472, where the two *Bâb* are described). The present MS., comprises only the first *Bâb*, divided into three *Faṣl*. For further particulars and other copies see Rien ii, p. 826, and Supplement, p. 109; Ethé, Bodl. Lib. Catalogue, *loc. cit.*; Ethé, India Office Lib. Catalogue, No. 2213; E. G. Browne's, Camb. Lib. Catalogue, p. 59; W. Pertsch, Berlin Catalogue, pp. 312 and 313; G. Flügel, iii, p. 293. The work has been lithographed at Teheran, A.H. 1274 and Lucknow A.D. 1868. Both these editions contain only the first two *Faṣl* of the first *Bâb* and fourteen sections of the third *Faṣl*.

Written in fair Nasta'liq with an illuminated head-piece and a double-page 'Unwân at the beginning.

Not dated; 19th century.

No. 955.

fol. 345 ; lines 19 ; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the first *Bâb* of Muḥammad Rafī's *Abwâb-ul Jinân*, beginning as above :

Written in fair Nasta'liq with an illuminated head-piece and occasional marginal notes.

Not dated ; 19th century.

A seal of Sayyid Ṣafdar Nawwâb, Patna, is found at the top of the first page.

No. 956.

fol. 321 ; lines 19 ; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the *Abwâb-ul Jinân*, beginning as usual

Written in ordinary Indian Ta'liq.

Dated 4 Dulqa'd, A. H. 1234

The seals of Nawwâb Sayyid Vilâyat 'Alī Khân and Sayyid Khwarrīd Nawwâb of Patna are found at the beginning and end of the copy.

No. 957.

fol. 139 ; lines 21 ; size $9 \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

تَحْفَظُ الْأَخْيَارُ

TUHFAT-UL AKHYÂR.

The author's commentary on his own *Qaṣidah Mūnis-ul-Abrâr* مؤنس الأبرار, which he composed in praise of 'Alī, the fourth Khālifah.

Author Muḥammad Tâhīr محمد طاهر.

Beginning :—

الحمد لله رب العالمين أما بعد انك جوين محتاج بحمت الله
قادر محمد طاهر این قصیده را که بمونس الأبرار موسوم است •

In a short preface the author tells us that as his *Qaṣidah*, entitled *Mūnis-ul-Abrâr*, was too difficult to be understood by ordinary men, he wrote the present commentary for general convenience.

The author Muhammad Tābir bin Muhammad Husayn ush-Shirāzī un-Najafī ul-Qumī, a most bigoted Shī'ah, was, according to the author of the Kashf-ul-Hujub, fol. 54^a, a contemporary of Muhammad bin Hasan ul-Hasanī ul-Hurr ul-Āmīlī who died in A.H. 1099 = A.D. 1688 (see Brook., vol. ii, p. 412). The latest authority quoted by the author (fol. 114^b) is the Majālis-ul-Mu'minin of Nūr Ullah Shūstārī, written in A.H. 1010 = A.D. 1601 (see No. 720).

The commentary, a very lengthy one, abounds in a fierce denunciation of Sūfism and a most virulent refutation of the Sūfī doctrines. The author makes vehement attacks on almost all the renowned and leading Shaykhs and Sūfī writers, and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abul Hasan Khirqānī, Hasan Baṣrī, Ibrāhīm Adham, Mālik Dīnār, Shibli, Junayd, Fuḍayl bin 'Ayād, Bishr Ḥāfi, Dun-Nūn Miṣrī, Abū Ḥafṣ, Abul 'Abbās, Muhyi-ud-Dīn Ibn ul-'Arabi, Aḥmad Gazzālī, Sarī Saqatī, Bāyazīd Bisṭāmī and several others. It may be noticed that the author quotes passages from numerous Sunni writers, particularly from Rūmī, for the sake of refutation.

In several places the author refers to his following previous compositions :—

ازبعین (see Kashf-ul-Hujub, fol. 11^b), on fol. 78^a.

تحفة العبد، on fol. 15^a.

تحفة عباسی، on fol. 18^a.

حکمة المازنین (see Kashf-ul-Hujub, fol. 54^a) and بیجة الدارين on ol. 113^a.

The Qaṣīdah itself begins thus on fol. 2^a :—

بظن دیده نوشتیم بر در و دیوار که چشم مردمی از اهل روزگار مدار

On the title-page the author is called محمد طاهر اصفهانی

Written in ordinary Ta'liq.

Not dated ; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwūrshīd Nawwāb of Patna are found at the beginning and end of the copy.

No. 958.

fol. 155; lines 14; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

شرح خطبة شقشقية

SHARH-I KHUTBAH-I SHAQSHAQIYAH.

An exhaustive Persian commentary on the *Khutbah-i Shaqshaqiyah*.

Commentator: Imdād 'Alī امداد علی.

Beginning:—

طوبی لادیب هدوت شقا شقُّه للتبیلان حمد من ترف *

This is a commentary on the *Khutbah-i Shaqshaqiyah*, found in the beginning of the well-known Arabic work *Nahj-ul-Balāḡat*, which consists of discourses, letters and sayings ascribed to 'Alī bin Abū Tālib, collected by Abul Ḥasan Muḥammad bin Ḥusayn bin Mūsā, better known as ash-Sharīf ur-Raḍī الشریف الرضی See Hāj. Khal. vol. vi, p. 406. For the *Khutbah-i Shaqshaqiyah* see *Nahj-ul-Balāḡat*, MS. No. 1853 (fol. 11^b), Arab. Hand-list.

The commentator dedicates the work to the Wazīr Maḥdī 'Alī Khān Bahādūr Sipihdār Jang.

The commentator takes great pains in giving the explanation under the following different heads:—البلاغة - الذعر - الصرف - اللغة - ترجمة. The *Khutbah* treats of the prerogatives of 'Alī and his noble qualities.

The date of completion of the commentary, given at the end, is A.H. 1247 = A.D. 1831.

Written in fair Naskh.

Not dated; 19th century.

No. 959.

fol. 52; lines 14; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

A collection of moral sayings and anecdotes in prose and verse written in the style of Sa'di's *Gulistan*, without author's name.

It consists of two sections: the first, or the prose section, begins thus with the following heading:—

سخنان جان نواز و بلند متضمن پندهای دلپسند و اندرزهای
ارجمند ... جان پدر راستی بگزین و با راستکاران بنشین ^{الح} *

The second, viz. the poetical section, begins thus on fol. 32^b :

ابیات جان فیروز و شیوین متضمن پندهای دانشین و اندرزهای
گزین سر هر دانش گزین و درست ^{الح} *

Written in fair Ta'liq.

Not dated ; 19th century.

No. 960.

fol. 54 ; lines 15 ; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the above work, beginning :—

سخنان جان نواز و بلند *

Written in fair Nasta'liq with marginal notes and emendations.

Not dated ; 19th century.

THE END.





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